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Volume 3

DECEMBER 1911

Number 12

The Outlook of Missions



The Outlook of Missions

A MONTHLY MAGAZINE ISSUED BY THE

Board of Home Missions,
Board of Foreign Missions, and
Woman's Missionary Society
of the General Synod of the
Reformed Church in the
United States.

CONTINUING
THE HOME MISSIONARY BULLETIN,
THE OUTLOOK OF MISSIONS AND
THE WOMAN'S JOURNAL.

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SAMUEL F. SMITH.

(Tune.—Waltham. L. M.)

J. BAPTISTE CALKIN.

1. Go, her - alds of sal - va - tion, forth; Go in your heav'n-ly Mas - ter's Name,
2. Go forth to sow the liv - ing seed; Seek not earth's praise, nor dread its frown;
3. Lo! I am with you, saith the Lord; My grace your spir - it shall sus - tain;
4. Go forth in hope; My bur - den take, Till God's great reap - ing - day shall come,

From east to west, from south to north, The glo - rious gos - pel wide proclaim.
Nor la - bors fear, nor tri - als heed; Win jew - els for Im - man - uel's crown.
Strong is My arm, and sure My word; My servants shall not toil in vain.
Then, they who sow'd in tears shall wake, And hail the joy - ful har - vest home! A - men.

FORMS OF BEQUEST FOR MISSIONS.

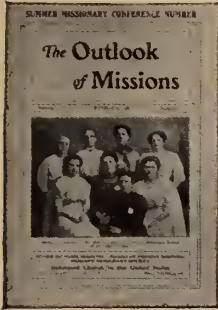
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in the
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The Reformed Church Beyond the Mississippi.

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(A Home Missionary Address.)

Our Church Building Funds.
Another Story of Our Church Building Funds.
Modern Methods in the Country Church.

Some Business-like Methods for City Churches.

The Creative Week in the West.

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We need \$3500

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If you wish any suggestions how to interest a Sunday School in the support of a Station, write to the Superintendents of those who are doing it. This information you can also obtain at the headquarters of the Board of Foreign Missions, Fifteenth and Race Streets, Philadelphia, Pa.



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Mr. A. Lukenbach, Superintendent, Rev. A. M. Schmidt, D. D., Pastor, is supporting the Koshigaya Station in Japan, at a cost of Two Hundred Dollars.

Directory of our Foreign Missionaries.

JAPAN.

Date of Arrival.	Name.	Residence.
1883.	Rev. J. P. Moore, D. D.....	Sendai
1887.	Rev. D. B. Schneder, D. D., and wife.	Sendai
1892.	Rev. Henry K. Miller and wife.....	Tokyo
1895.	Rev. Christopher Noss, D. D., and wife,	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....	Sendai
1900.	Miss Sadle Lea Weidner	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife,	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1902.	Rev. Herman H. Cook, Jr., and wife,	Yamagata
1905.	Rev. Jesse F. Steiner and wife.....	Sendai
1905.	Rev. W. G. Seiple, Ph.D., and wife...	Sendai
1905.	Miss Mary E. Gerhard *	Sendai
1906.	Rev. Elmer H. Zaugg and wife.....	Sendai
1907.	Miss Kate I. Hansen	Sendai
1907.	Miss Lydia A. Lindsey	Sendai
1909.	Rev. H. H. Casselman and wife.....	Sendai
1911.	Miss Margaret J. Leader.....	Sendai
1911.	Miss Anna Gertrude Schulz.....	Sendai
1911.	Miss Ollie Amelia Brick.....	Sendai
1911.	Rev. Carl D. Kriete and wife.....	Tokyo

THE STATION PLAN.

The cost of an Out-station in Japan is fixed at from \$200 to \$600; in China, \$200.

THE SCHOLARSHIP FUND.

North Japan College, \$40; Miyagi Girls' School, Sendai, Japan, \$75; in China, \$25.

CHINA.

1900.	Rev. William E. Hoy, D.D., and wife,	Yochow City, Hunan
1902.	Rev. William A. Reimert and wife,	Yochow City, Hunan
1902.	Miss S. Emma Ziemer.	Yochow City, Hunan
1899.	Rev. William Kelly, M. D., and wife,	Shenchowfn, Hunan
1905.	Rev. Paul E. Keller and wife*	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife,	Shenchowfu, Hunan
1906.	Mr. Horace R. Lequear,	Yochow City, Hunan
1906.	Miss Anna C. Kanne...	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife,	Yochow City, Hunan
1908.	Miss Alice E. Traub...	Yochow City, Hunan
1908.	Rev. F. K. Heinrichsohn and wife,	Shenchowfn, Hunan
1908.	Rev. W. F. Adams, M. D., and wife,	Yochow City, Hunan
1910.	Miss Rebecca Messimer.	Shenchowfu, Hunan
1910.	Miss Ruth E. Hahn....	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife,	Shenchowfu, Hunan
1911.	Miss Meta M. Bridenbaugh,	Shenchowfu, Hunan
1911.	Miss Emma M. Kroeger,	Yochow City, Hunan

*Home on Furlough.

THE SALARY.

Of a Married Missionary is	\$1,200.00
Of a Single Man	700.00
Of a Single Woman	600.00



REV. C. NOSS, D. D., AND REV. KIKUTAVO YOSHIDA.
(Photo taken by the Secretary of the Board of Foreign Missions.)

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QUIET HOUR FOR BUSY WORKERS

* * *

For as the Father hath life in himself; so hath he given to the Son to have life in himself. St. John 5: 26.

For not in far-off realms of space
The Spirit hath its throne;
In every heart it findeth place
And waiteth to be known.

—F. L. HOSMER.

The deepest needs in the world are spiritual needs. The greatest forces in the world are spiritual forces. The greatest opportunities for laymen, as well as for preachers, are spiritual opportunities. Spiritual values are the only permanent values.

—J. CAMPBELL WHITE.

The only people who are strangers to joy are the people who shirk every difficulty, and never contend with a troublesome task.

—J. H. JOWETT.

Lift yourselves up to the great meaning of the day, and dare to think of your humanity as something so divinely precious that it is worthy of being an offering to God. Count it a privilege to make that offering as complete as possible, keeping nothing back, and then go out to the pleasures and duties of your life, having been born anew into His divinity, as He was born into our humanity on Christmas Day.

—PHILLIPS BROOKS.

"Talk happiness; the world is sad enough
Without your woes. No path is wholly rough;
Look for the places that are smooth and clear,
And speak of these to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain."

When Christ knows that a man wills to do
His will, He will make that will known to the man.

—ALEXANDER MCKENZIE.

Life is something, while the senses heed
The spirit's call;
Life is nothing, when our grosser need
Engulfs it all.

—JULIA WARD HOWE.

Cherish ideals as the traveler cherishes the north star, and keep the guiding light pure and bright and high above the horizon.

—NEWELL DWIGHT HILLIS.

"Christmas is in danger of being smothered in an excess of cheap sentiment. Do what you can to rescue it for the ends of peace

among men. Meditate upon the testimony it bears to the regal aspect of Christ's person and redeeming work."

Local interests, however pressing and exacting, will never be neglected by Christians who love the universal kingdom of Christ.

—JAMES S. DENNIS.

Jesus is reproducing in all mission fields to-day the experiences which He created in the first century.

—WILLIAM OWEN CARVER.

"Far out of sight, while sorrows still unfold
us,
Lies the fair country where our hearts
abide;
And of its bliss is naught more wondrous
told us,
Than these few words, 'I shall be satisfied.'"

The Gospel was intended to save men both for this life and for the life to come, and when a missionary goes among people who are wholly ignorant of the bearings of the Gospel upon human life, it is surely within his province to show them how to live in time as well as eternity.

—ARTHUR J. BROWN.

The best teacher of duties that still lie near to us is the practise of those we see and have at hand.

—CARLYLE.

The world seemed empty, and black, and cold,
And wretched, and helpless, and very old.
God gave me a thought; a new world grew,
The thought created the world anew.

—S. W. FOSS.

Every life that has God in it has the index to character and the key to the highest attainment.

—L. PURINGTON.

Almighty God, we give Thee thanks for the mighty yearning of the human heart for the coming of a Saviour, and the constant promise of Thy Word that He was to come. In our own souls we repeat the humble sighs and panting aspirations of ancient men and ages, and own that our souls are in darkness and infirmity without faith in Him who comes to bring God to man and man to God. Prepare Thou the way in us now, and may we welcome anew Thy Holy Child.

—SAMUEL OSGOOD.

The Outlook of Missions

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Volume III.

PHILADELPHIA, DECEMBER, 1911.

Number 12



Our Motto:

THE CHURCH A MISSIONARY SOCIETY, EVERY CHRISTIAN A LIFE MEMBER.



The Angel's Message

Fear not! for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ, the Lord.

The Chimes of Christmas.

"Ring and swing,
Bells of Joy! On morning's wing
Send the song of praise abroad!
Tell the nations that He reigns
Who alone is God!"

The Lowly Birth.

The birth of Jesus was a very humble event. The stable and the manger were the nursery and the cradle of the infant Redeemer. Why was the Son of the Highest born amid the beasts of the stall? Because the world did not know Him. That has been the trouble ever since His advent into the world. If men only knew it, the Saviour in becoming a helpless infant, like any other new-born babe of earth, gave the best proof that He was "very God and very Man," the Saviour of the world. Jesus was *born* King of the Jews. So the Magi spoke of Him: "Where is He that is born King of the Jews?" His power as King dates from His cradle. Not as a royal child was He cradled, but in a lowly crib amid the beasts of the stall. This was to be the one secret of His Kingdom. In fact, all society is built up from below. All the great world movements have been upward, not downward. The great reformers have generally been cradled in mangers and gone through rough discipline in early life. The lowly birth of the Christ-Child has put the royal signet upon every humble cottage, and beckons every earth-born pilgrim to press on in the race of Immortals. The world's throne to-day is the crib of Bethlehem's stable.

Christmas 1910 at Yamagata.

This season Christmas was celebrated in Yamagata on December 25. I mention the date because the Japanese Christians in their inherited love for celebrating festivals sometimes do not confine their celebration of Christmas to one day, but prolong it for a week or more. Especially is this the case of places where, there being a number of churches, they must of necessity hold their Christmas services on consecutive days in order to enable the members of one church to attend the services in another church.

Well, this is the way we celebrated Christmas: We got up rather early on Christmas morning, for there were some things awaiting us. We had kept unopened all the packages we had received from friends and dear ones at home, and from those nearer to us here, to be opened on Christmas morning. So after rather a



CHRISTMAS TREE AT THE ZAUGG HOME.



YONEZAWA CHURCH ENTRANCE IN WINTER.

hasty breakfast the doors were thrown open and there stood the tree with a stack of bundles at its foot. And there hung David's stocking with a small white Teddy-bear from Switzerland, grinning at him out of the top. David gave a leap for joy, and presently began to bring the packages to us to be opened. Those dear bundles! You cannot imagine what they mean to us, whether they are of the fattest, or whether they contain but a trifle. They all tell us that we are not yet forgotten.

At ten o'clock we went to church and listened to a Christmas sermon by the native evangelist, Mr. Narita. At the close of the sermon the sacred rite of baptism was administered to seven young men. What an appropriate occasion! On the very day on which we were celebrating the coming of Christ to the world, He had come anew to seven of His children. They had found the Babe in the Manger. May it be theirs also to find His cross and bear it bravely. And I believe they will; for a few days since, one of them, a student in the Government Middle School, came to our house and spoke of how his classmates were persecuting him, making sport of him and saying abusive things about Christ, and

how he paid very little attention to all their mockery.

Then in the evening we attended a service given by the Sunday School children. It was very similar to the services held in the home churches at Christmas. There was the usual singing of songs, the reading of compositions, the dialogues, the recitations, and so forth. Our humble part was the singing of a solo, entitled "Dear Little Stranger," which was translated into Japanese. There were, however, several distinctive features about this service. One was a dialogue by two boys, one acting the part of the unbeliever asking questions about Christianity; the other, the Christian, answering them. Another feature was the singing from memory of an English song, "Precious Jewels," by a boy about ten or eleven years of age. Then they gave awards to the scholars, and cakes, not candy, to all around. We also noticed that the majority of the children had their hands bandaged, and found out afterwards that because they had no stoves, but only charcoal braziers in their day schools, the children's hands became so cold and dry and chapped that many of them had cracked open. This, together with the thought of how few in this land yet realized the joys of the Savior's coming to the world, was the only touch of sadness to our merry Christmas. It was altogether a happy day. On the day after Christmas Miss Hansen and Miss Lindsey came over from Sendai to visit us for about a week, and so the joys of Christmas were prolonged. They needed a rest, and we needed company. They helped to make our Christmas a happy one.

Yamagata, Japan.

E. H. ZAUGG.

The Cry of the Orphans.

With the Christmas-tide comes the appeal of the orphans in our Church. An orphan is a child bereft of a father's care, a mother's love and a home's shelter. The cause of the orphan is the product of the social forces at work in the world. Poverty, like riches, is a permanent qual-

ity in the social fabric. Jesus said, "Ye have the poor with you always." And that is the normal condition of a large portion of mankind. The poor are not so much objects of charity as subjects of Christianity. It is by deeds of love that we keep our faith alive. Think not that the time and means spent on behalf of the weak and helpless is lost or in vain. It is the cry of the needy and the sight of woe that awakens tenderest sympathy in our hearts. No one can measure the influence of an act of love.

"That light we see is burning in my hall,
How far that little candle throws its
beams!
So shines a good deed in a naughty
world."

You can render no greater service to God than to help in the care of a poor, friendless, homeless child. Do not fail to remember with a gift and a prayer on Christmas the orphans in the several Homes of our Church. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."



DECORATIONS IN CHAPEL AT YAMAGATA.

Importance of Method in Church Work

BY REV. J. P. BACHMAN.

We are prone to lament the fact of our slow growth as a Church, and we sometimes wonder whether the fault lies with the Lord of the Church or with the Churches of our Lord. Many reasons are assigned why *numerically, financially* and *religiously* we are not the power that we should be, and many suggestions are offered to the solution of the grave problems with which we are wrestling. Whatever may be said to the contrary, one thing is certain, viz: that our weakness is not due to the Lord of the Churches, nor to the lack of power inherent in them. Christ's power is as strong in the Church militant to-day as it was nineteen hundred years ago. The Holy Spirit is the abiding, vitalizing energy of the Church, not only filling her to the full of her capacity, but, where unhindered, even to overflowing.

From the material, *political, business* and *social* standpoint, it is a question whether there ever was an age like our own.

And yet, in spite of it all, our progress in the Church has not been commensurate with the progress made outside of her. This is not the expression of a pessimistic mind, suffering from melancholia, but we shall find the statement conforms to fact. And this fact or condition we, as members of the Church, cannot evade. Nor, again, can it be said that the men and women of the Church are not zealous. I believe that they are as earnest and sincere as they were in any former age.

Having, then, every equipment necessary, and machinery of all kind for the furtherance of Christ's work, men and women who are laboring hard to minimize the evils in society and to bring the Kingdom nearer its consummation, why is it that the Protestant Churches are "so poor, so weak, so miserable and blind?"

I think our basic weakness to-day is lack of system and sound business-like methods in doing our work. I am almost certain that if the methods (or want of

them) in vogue in many of our congregations were applied to any other business institutions of the world, they would work its ruin in a comparatively short time. Consider the wealth of this country and the wealth of the Church at this time! Look at the wealth of many congregations in the Reformed Church! Now why should many Church treasuries be so low, and why the *benevolences* in many congregations so small that seldom, in the history of these congregations, has even the apportionment been paid? Why should it be easy for beneficial orders and business institutions to have full and over-flowing treasuries, but the result oft so meagre in the Churches? I reply: (other things being equal) *because we have not been wise in adhering to sound business principles, in adopting the best methods for our work, nor faithful and diligent in training our people along these lines.* Spasmodic and sporadic effort along any line will not accomplish the work. What we need is a campaign of education, teaching the people the great needs and opportunities, and then a wise plan or method by which these ends can be reached.

But we find a spirit of false independency in the Church. This is due partly to the weakness of representative government. The latter is our *ideal* of government, both in respect to the State and the Church; but it presupposes a high degree of culture, and, of course, right-mindedness. And it can never be said of us that we brought into bold relief the place of law and authority, system and order in many of our churches. Consequently, when the Church adopts method or methods of Church work, the tendency among many is to follow some other, a self-made system, or none at all. This is surely one of the heresies of modern times, and in many respects worse than doctrinal heresy. The former is largely a matter of the will, the latter of the head.

Let us look for a moment at the literature of the Church. There was a time, not so many years ago, when we were poorly equipped in respect to Church and Sunday School Boards, Boards of Char-

ty, and literature necessary to do efficient work. To-day we have the equivalent of any Protestant denomination in the land. Our Church and Sunday School Hymnals are altogether adapted to meet all the needs of our people, and yet in how many Reformed Sunday Schools, and even in Church worship, do you find some other cheap substitute. The International Sunday School Lessons are explained in our quarterlies and Church papers by most competent men, and the product of their pens is the equivalent of that in any denomination to-day (that is speaking mildly); and yet, in how many Reformed Schools do you find some other inferior article. The same is true of the Lesson papers. Our Synod has decreed that we shall observe Christmas and Easter, Children's Day, Home Mission Day, Foreign Mission Day, etc., and has designated where the offerings on all of these occasions are to go. It has, through its Boards, arranged suitable services for all these occasions, and printed envelopes for the offering, all of which are sent freely to every school in the Church; and yet, in how many cases are these services not used, or substitutes instead, and how often the offerings are diverted into some other channel. It is painful and pitiful for a true servant of the Lord Jesus Christ to behold. Need we wonder at results when much of our literature is not assimilated by the people, and the monies used for other than educational and missionary purposes? I wonder how long it will take us yet to realize our basic weakness in this direction, so as to seek a corrective in our Church work?

Next, let us look at the matter of benevolence or apportionment. At every annual meeting of Classis the question is raised, How do you raise your apportionment? This seems to imply that some men have tricks or formulas, a personality, or something which the rest have not got, and by reason of which they are so successful. Now, there is no mystery about the whole matter. What we lack is simply some system or method by which to do it.

The envelope system is admittedly the best system of raising money, either for



STRAW SHOES FOR WINTER IN JAPAN.

current expenses or for benevolence. It is in vogue by the most progressive and flourishing congregations of every denomination, and where a congregation has reached the highest degree of development, relatively speaking, she has adopted the duplex system. And yet what indifference and opposition do we find in regard to it! And it confines itself not only to the laity at large, but to Consistories, Sunday School teachers and workers. This attitude has its roots partly in ignorance, partly in the lack of recognition of a lawful authority in the Church, and partly in the desire to make the minimum contribution. Oh, it is amazing how some Christians try to save their money! The writer remembers a case in point. The occasion was a Sunday School Convention held in conjunction with Classis. One of the foremost Sunday School workers—a man of national reputation—made the addresses on Church and Sunday School work. He emphasized especially the need of method, and recommended the duplex system, as set forth by the Laymen's Missionary Movement. The addresses were fine and the people were delighted. Then a prominent teacher in the local Sunday School moved that the lecturer be secured again for the following year. At this period, the pastor of the Church acquiesced in all that was said and being done, but reminded his people that he,

as pastor, had urged the same matter for a number of years, had made the like recommendations, but that he received no applause, not even response. He further threw out the challenge to subscribe their names to a pledge and, as recommended by the speaker, so as to make the plan effective. When the time came these enthusiasts seemed cooled off, and the man who made the motion refused to sign any kind of a pledge. Nor would he give in any other way to the great cause of Missions. I have often wondered whether the writer's experience was unique, or whether it represents in some way the difference between theory and practice on the part of many in our Church.

The supreme need of the Church today is not a new science on Church work, nor prayer for a *power* we do not now possess. What we need to do is to recognize that we have this new science and the power necessary for effective work, if we would but use them. What we need is the application of the *methods now at hand*, and recommended by the higher judicatories of the Church and presented to the Sunday School workers, Consistories and people by their pastor. And this can only be the case where the pastor is the recognized head of the Church and *allowed to lead* in all matters relative to the welfare of the community, State and Church. The pastors of our churches are competent men, and

especially trained for their work. As a class they are as proficient in their work as those of any other calling. Not only were they students at some time, but they are students now, interested in things, conditions and men. As a rule they are earnest and self-sacrificing in their work. Let the people recognize this and follow able leadership. Let the pastors have faith in men, remembering that if we set the worthy example and set before them the proper ideals, that they will follow. Let us all remember that we are "one body in Christ," and that we must seek to glorify the same. Let us lift up our hearts in fervent prayer for the highest welfare of the whole Church; then will God bring back answers suitable to our need the perplexing problems of to-day will become easier of solution.
Perkasie, Pa.

The Lord's Visit

One morn it was whispered about the town
That Christ the Lord would that day
come down
To visit His Church—so the message
read—
And sup with His own on the wine and
bread.
Great was the joy in the churches all,
In grand cathedral and chapel small;
Bishop and elder, parson and priest,
Made ready to sit at the holy feast.
They donned their robes of silk and gold,
Their gowns of black and vestments old;
And while they waited their Lord to
greet
They scowled at each other across the
street.
In golden cups they poured the wine,
And golden plates held the bread divine.
And music rolled up from organ and
choir,
As smoke ascends from its heart of fire.
Then as they watched with expectant
eyes
For Him who should come thro' opened
skies,
An humble stranger passed them by.
Clad in the raiment of poverty.

They saw him not, while he wended his
way
To a hut where a stricken beggar lay.
From whose cot courageous all else had
fled
Save a sinful woman, who brought him
bread
And a cup of water, her only store,
To keep the wolf from the wretched
door.
The stranger entered the squalid room.
And a sudden splendor lit up its gloom;
And there in this place by suffering
sealed
The Lord of Heaven Himself revealed,
He drank of the cup and ate of the
bread,
And with peace their famished souls He
fed.
Then vanished from sight thro' the spac-
es dim,
And the soul of the beggar went out
with Him.
Thus did he take of the sacrament,
And the Church knew not that He came
or went.

N. W.

Lansdowne, Pa., April 8, 1910.

Read What Dean Farrar Says to English Laymen.

The mass of laymen seem to think that they have little or nothing to do with the work of the Church, and that if they occasionally put a reluctant penny or careless shilling into the offering bag, they have quite magnanimously discharged their divine obligations to the Church. It is an abject delusion, and it causes creeping paralysis from which it is vitally important that the Church be aroused. What is the matter with our age; said one of the greatest writers, is that we have forgotten God. The people are the Church, and I have no hope whatever for the Church of England until her members generally learn the work of God must not be shuffled off upon the shoulders of the clergy, but it must be done by the members of the Church."

These words apply equally to indifferent laymen in America.

HOME MISSIONS

Editor, REV. CHARLES E. SCHAEFFER, D. D., General Secretary.

Loan and Gift Funds.

No phase of our Home Missionary work has met with more favorable reception throughout the Church than that of our Church-building Funds. In 1886 Superintendent A. C. Whitmer entered upon office and immediately suggested the plan of securing \$500 Church-building Funds to be loaned to the missions at a nominal rate of interest. It marked a new epoch in our Home Mission work. This keen and far-sighted man of God clearly recognized that if our missions were to prosper they must at an early date, at the very start, come into possession of a suitable building. The Church nobly responded to this challenge, and to-day we have about 300 Funds, representing \$175,000—which amount is loaned to the missions and is doing its work splendidly.

Within recent years it has come to be felt that this "loan" policy ought to be supplemented by a "gift" policy. A number of our missions are so heavily encumbered that it is almost impossible for them under their burdens to make any progress towards self-support. There have been repeated overtures before the Board on the part of the missions for "gifts" in addition to "loans." But these appeals had to be set aside by the Board, in as much as it had no Funds of this character to give away. The Church-building Funds are "trust" Funds, and must be preserved; and during all these twenty-five years there has not been a single dollar lost or misappropriated from this department. The Classes pay a certain amount for Church-building apportionment. Some of this is likewise loaned, while the rest is used for the payment of the expenses of this department, for interest on borrowed money, which in turn is loaned to the missions at a lower rate, and in a few instances small grants have been made to missions out of this Fund. But with our limited resources, it is impossible to grant very large assistance in this way.

The Board now challenges the Church to establish a large Fund of half a million dollars, so that needy missions can be helped, and that the work may be enlarged in every way. The Board proposes to let it to the option of the donor or donors of these Funds to designate whether they shall be "loan" or "gift" Funds. The donors can even specify the particular mission where they desire their money to be applied. The Board will in all respects endeavor to carry out the wishes of the givers of the Funds. Strong Committees have been appointed in the five English Synods, and every congregation will be challenged to give one or more of these Funds. Private individuals, consistories, Sunday Schools, Young People's Societies, Missionary Societies, etc., will likewise be challenged. The cause is most worthy, and we know the response will be most liberal.

The Synods and Home Missions.

The annual meetings of the Synods are over, and their actions have gone down into our denominational history. We doubt whether at any time the cause of Home Missions received more full and more favorable consideration at the hands of the Synods than it did this year. Strong resolutions were passed commending every phase of the work. New loyalty and devotion on the part of pastors and people were pledged to the cause. Committees were appointed to co-operate in the Forward Movement to raise a fund of five hundred thousand dollars. The presentation of this large task seemed to lay hold of every Synod with a new inspiration. The very stupendousness of the task seems to grip our people with a passion to realize the same. These committees in the several Synods are expected to get busy at once and organize their forces down through the Classes to the congregation. Then as soon as the organization is completed, the campaign is to be zealously and indefatigably carried forward. At three of

the Synods, at least, where this movement was presented, there was an immediate response on the part of some. The writer was assured of one, two, three and even four five-hundred-dollar funds from individuals and congregations.

Then the Synods also approved of the apportionment in full, and handed it down to the Classes for distribution among the charges and congregations. This means much for our cause. The apportionment is much larger than formerly. Congregations will understand that the growth and development of the work demand a larger apportionment, and they will be willing to assume the additional amount.

The discussion of the methods of the transmission of benevolent monies helped to bring out valuable suggestions on missions. Several of the Synods voted for direct transmission from the Classical Treasurer, while the old Mother Synod of the East, sometimes called "conserva-

tive," proved to be the most progressive of all on this and a number of other points. With a strong vote direct transmission from the congregation to the Treasurer of the Board was determined upon by the Eastern Synod. This will prove a decided step in advance, and will mean much for the cause.

The Eastern Synod likewise directed its members of the Bi-Synodic Board to take such steps as will lead to the dissolution of the Bi-Synodic Board and the merging of its funds with the General Board. The Potomac Synod likewise refers the matter to the consideration of the Bi-Synodic Board, with the request to report a year hence.

All this means much for the cause of Home Missions. It means a united base from which to work; it will bring the Board and the congregations into closer communication with each other, and thus every interest in the Church will be promoted.



HUNGARIAN CHURCH AND PARSONAGE, TOLEDO, O.

In Idaho a Methodist preacher has a circuit 220 miles long, on which during 1910 and 1911 he built five churches. He is 42 miles from a railroad station and drove 242 miles to Conference. His salary amounted to \$410, including missionary money, and with it he supported a wife and six children.

Large Givers.

The Evangelical Reformed Church, at Frederick, Md., of which Dr. E. R. Eschbach had been pastor for many years, and of which Rev. H. L. G. Kieffer is the present pastor, has twelve Church-building Funds to its credit. This is a splendid record.

The Emanuel Reformed Church, at Hanover, Pa., Rev. A. S. Dechant, pastor, has contributed eight Church-building Funds.

Out of St. Paul's, Reading, Dr. C. E. Creitz, pastor, have come eight Funds.

Out of Christ, Philadelphia, Dr. James Crawford, pastor, eight Funds.

Out of Trinity, York, Rev. S. H. Stein, pastor, seven Funds.

From the First, Easton, Riegelsville, Trinity, Philadelphia, Mifflinburg have also come a number, while many smaller congregations have done something to swell the list. What beautiful giving there has been in many parts of the Church!

From the Field.

SUPERINTENDENT J. C. HORNING.

"Missionary Brotherhood" is the name of an organization launched at the last meeting of Interior Synod. This synodical organization includes the laymen and ministers, and has for its purpose the extension and support of the mission operations of the church in the home and foreign fields. It believes, however, that missions begin at home and reach to the ends of the earth. It began with some thirty members, and aims at a membership of 200. The annual dues are \$5. This means a considerable amount for the work. It was suggested that a Church-building Fund would be a good starter. This self-help challenges other-help. It sounds the note of "Forward."

AN OPEN FIELD.

Tammis is the name of a new town in southern Illinois that has sprung up in the past few years about the railroad yards of the Mobile and Ohio Road. The town numbers some five hundred souls, the majority of whom are whites. The saloon flourishes unchecked and unhindered. Around it cluster other demoralizing influences. The report of the town's morality is rather dark. There is no organized church, no regular preaching services, only an indifferently conducted Sunday School, which is held in the Public School house. No persistent church effort has been put forth. This accentuates the need in an open field.

EVIDENCES OF GROWTH.

Our prosperous church at Lincoln, Nebraska, of which Rev. P. M. Orr is the active pastor, received eighteen members at the last communion service, and on the following Sunday six more, making forty additions since January.

Rev. L. S. Faust, pastor of our Reformed Church at Lawton, Iowa, received fifteen members at the September communion. Most of these were out of a class instructed in the Catechism. That has a healthful and invigorating sound.

MEN AND RELIGION.

The Men and Religion Forward Movement is giving inspiration to aggressive work in the churches. Our Denver pastor increased his Men's Bible Class 100 per cent. on the day following the opening of this campaign in that city. A little post card did the work. Our Omaha church is in touch with this vigorous movement. Our Des Moines church has caught its inspiration, and Cedar Rapids has taken hold of the movement. It is fraught with large issues. It is a Christian demonstrator.

Impressions of a Visitor.

One Sunday evening when many places of worship were vacated on account of storm, the writer visited the Bohemian Reformed Church in Chicago. Here was a good attendance of the members of the mission. Though their language was unknown to the visitor, the reverence of voice and countenance as these people



HUNGARIAN REFORMED SUNDAY SCHOOL, TOLEDO, O.

sang and testified showed the presence of the Spirit of God. Many of them were young people.

Looking from these boys and girls to the small one-room chapel, one realizes how firm they are in their devotion to the church. They work, many of them, in gloomy factories and live at home in crowded quarters. To maintain normal conditions they should have a change of environment that would stimulate the finer senses. There should be wholesome social diversion.

With the wisdom of serpents, the liquor traffic and its allies have here their usual open door attractions; and added to these are the Turner Halls, with their deadly free thought practices. Small wonder it would be if some of our young people were entrapped. But it is great joy to see them deny themselves of recreation rather than seek it in these places.

They know their need. They have a Christian Endeavor Society, but no social work can be done, because there is no place for it. They will not hold socials in the church, because they reverently regard it as a place for worship only. The Reformed Church has not a more worthy band of young people.

There are hundreds of others around them who are drawn into the evil places. Not because they seek evil, but because they need and seek social stimulus. The young people of our mission should have a place where they might save some of these for Christ.

A walk through the streets with our missionary on the following day drove home the conviction that the Church at large is not doing what she should for the needy home mission fields.

Here all the powers of Satan are hurled boldly, directly at the life and Gospel of Jesus. Infidelity and free thought meet us at every step. "Lecture and Dance To-night, Free," "Club Meets Mondays and Thursdays," "Music Free, Open Every Night," and similar signs were to be seen everywhere. And in every instance the lecture, meeting, concert, or whatever its name, would teach that it is not a sin to break any or all of the Ten Commandments, for there is no God and the Bible is untrue. Infidel books and tracts were displayed for sale in shop windows; newspapers were distributed and sold in the streets.

Our missionary has not a tract or Gospel to witness for Christ in the midst of

this. He must walk through the streets, his eyes insulted, his heart bleeding, his hands empty.

We stopped on the street while he spoke to several persons, and went into some places of business. But all were busy. They had not time or mind to listen. I could see how tracts could be politely, prayerfully handed to hundreds who could not be spoken to.

The missionary is called upon by many to help in securing employment. In doing this he telephones at his own expense, and when necessary takes the stranger to his new place of employment, paying car fares. Hard toil faces him every day, and often no results seem to come. The needs of a larger building, literature in the Bohemian language, a deaconess to gather in the mothers and children, all press harder and harder. With little encouragement from the mother church, alone, he faces this enormous situation every day and labors on faithfully, believing that the Reformed Church will yet awaken and respond to her responsibility.

The thing that gripped the writer's

soul during this and similar visits to other of our missions was not a list of needs and difficulties complainingly enumerated by the missionaries, but their patient forbearance of conditions making their toil harder than should be necessary on account of the Church's neglect, and this same neglect often hindering their labors from bearing fruit.

Cannot the unuttered appeal from our missionaries reach the heart of the Church and bring relief?

GERTRUDE M. COGAN.

Missions and Church Union.

SUPERINTENDENT D. A. SOUDERS, D. D.

We have heard various opinions expressed concerning the effect of the present consideration of church union on our Home Mission operations. Some people say it will help us because it looks forward to a lightening of our burdens, financial and otherwise; some say it will hinder us by lessening the interest we now have in the work and reducing the income for its support. It should do neither, and we have reasons for thinking so.



✠
 "He
 Shall
 Save
 His
 People
 From
 Their
 Sins"
 ✠

CHRIST CHURCH AND PARSONAGE, GROVE CITY, PA., REV. A. K. KLINE, PASTOR.

In the first place, according to the opinion of the best informed men in both the Reformed and Presbyterian churches, organic union is in the future one or two generations. We cannot now tell what Home Mission conditions and requirements will be at that time, and we cannot afford to wait for them. The union which awaits us in the more immediate future is federal union, and this will facilitate the Home Mission work in all the churches because it will prevent overlapping and will help cover unoccupied territory. It will also secure to each Church, after mutual adjustment, the undisputed possession of territory. There has been an agreement of comity between the Home Mission Boards of the two churches for many years, but unfortunately it has been ineffective, because the Presbyterian Board does not have entire control of Home Mission operations east of the Mississippi, and in this territory Presbyteries occasionally transgress, and because also Classes of our own Church are equally unmindful of the agreement. If, however, federation becomes the action of the two churches, rather than of two Boards, it will greatly aid the work of Home Missions. It will not lessen our responsibility; it will call for larger rather than for smaller offerings. Our responsibility will be increased, for when once we have acquired territory, the other Church will not enter and we must provide for the care of people of both churches coming into the community. The expense will be increased because there are so many suburbs of cities, new towns, and new sections of country being opened up that both churches will have all they can do to occupy this land. Without doubt, too, better church buildings and higher salaries will be required for our missions under the new conditions; and this is as it should be. Of course, we are reminded that the selection of place and the conditions of work would depend largely on the predominance of Reformed or Presbyterian people in the community and entering into the organization of the mission. Rightly so, but that would mean for us more German communities to care for, and

they are numerous in the northwest. It would mean more responsibility for the 100,000 Hungarians of the Reformed faith in this country, as well as for our proportionate share of the thousands of unchurched Americans in the country.

Much more might be said, but we wish only to say a word lest any member of the Church might mistake the signs of the time. The problem of Home Missions is becoming more complex, its demands more urgent. It looms so portentous before all the churches that union of effort is imperative and conservation is demanded. The Forward Movement is begun in all churches. Everywhere Christian men are doing more, not less, for the salvation of America.

We of the Reformed Church have joined the ranks. Let us march in the van rather than in the rear. Instead of contributing only as General Synod asks, about *1 cent a week* for Home Missions, let us give at least—at least our useless luxuries for the cause. (We would not offend by enumerating them.)

The raising of the \$500,000 Jubilee Fund for Church Building is an accepted possibility; we will make it a glorious fact, to the honor of the Lord whom we serve.

The Duplex Envelope.

Any good envelope system will greatly help the finances of any congregation, and it is an encouraging fact that better financial plans are gradually making their way into churches. Whatever else may be said in favor of the envelope system, it certainly is more systematic than the plate offering.

But likely the best of all is the duplex envelope, which provides for both the congregational expenses and the benevolent need.

The duplex envelope is now used in many of our missions, and with satisfactory results. Only a short time ago it was introduced by Grace Mission, Baltimore, Md., and Pastor Hoffmeier says: "Despite the slack summer season, it already shows encouraging results."

It is stating a plain proposition to say



FIRST ANNIVERSARY OF SAN FRANCISCO JAPANESE REFORMED CHURCH, OCTOBER 29, 1911.

that church finances must be brought under new approved methods, if they are to be successful. Why shall the Church lag behind in the use of better methods? The very men, wise elders and deacons, who adopt the latest good thing in their private business, allow old and worn-out plans to continue in use in their congregations, and this very fact explains the small financial success of the Church. The Church should have the best of everything, for she has the best to give. Her business methods should be the best that her wide-awake business men can introduce.

It is delightful to see the many indications of progress in this particular. In his last quarterly report Rev. J. D. Andrew, of Burlington, N. C., says: "We are insisting on an every-week offering, which will increase our finances very much."

There you have it.

One Year Old.

The first anniversary of the organization of our Japanese Mission in San Francisco was observed with impressive services on Sunday, October 29. The celebration of the anniversary proper was held in the afternoon, while in the evening a special evangelistic meeting was held, when there were 20 people who expressed special interest in the message. The above is a picture of this anniversary occasion.

Rev. Mr. Mori has been of great service to our missionaries who have recently gone into the foreign field. Prof. Gerhard and Rev. C. D. Kriete were entertained by him, and our Japanese congregation gave them a farewell service on November 5. At a recent concert, when Rev. and Mrs. Kriete were there, 250 Japanese and American people were

in attendance. Evidently our Japanese Mission is making an impression upon some of the people along the coast.

“We Hope To ——”

This article is not a criticism, but merely a suggestion, given as kindly as it should be received. It relates to the quarterly report, indeed, to all the reports of the missionaries.

The object of the quarterly report is to tell the Board what has been done during the previous quarter, whether with favorable or unfavorable results. We need to know the best and the worst, in order to understand the situation in the mission. Of course, every report is merely approximate, for many things cannot be put into statements, and especially not into definite figures; but equally, “of course,” the report must tell of the past, for you cannot tell of the future.

Now it so happens that very often the report says: “We hope to——” well add so or so many, organize this or that, develop certain agencies, and so on.

Only in the most general way can this be of any value to the Board. These things may be done, or not. These earnest purposes may be carried out, or they may be thwarted. But in any case, it is better not to put the item into the report as a hope or purpose. Just wait until you have done the thing, and then the report of it will have value. The quarterly report will be much stronger when you say: “I have added, organized, finished, etc.,” than to say: “I hope to do thus and so.”

Jealousy.

This is not the essay of a schoolboy on an assigned subject, but it is a missionary matter, a short discussion of an ugly thing in church life.

Jealousy works great ill in our missions. It is a sledge hammer of the Devil with which he batters down much that is beautiful and good in Christian living.

Two congregations make up the mission. They ought to work together in a healthy rivalry, each provoking the other

to good works; but, alas, instead of this, they allow the ugly spirit of jealousy to rule, and then prosperity ceases. One or the other may have this weakness, or, still worse, it may be in both. Of course such disharmony must work to the hurt of the mission.

As jealousy gets into the Consistory, the Devil in a holy place; then peace goes out and the mission is in great danger, while the anxious missionary trembles.

Or jealousy gets into the choir, and the poor mission is at the mercy of a delicate piece of machinery. The organist will quit, the best singer will drop out, the richest man's daughter is made leader and a poor man's daughter is cruelly snubbed—well, the whole thing, once useful and a joy, goes to pieces.

Jealousy is very cruel. It knows no mercy. It is to be greatly dreaded. Sometimes it fills two leading families in the mission. To make matters worse, each family has its friends, and so two long lines of the saints of the Lord are arrayed against each other, instead of standing together against evil.

Jealousy is ugly, cruel and merciless, working havoc where grace, mercy and peace should give out the sweet-smelling savor of prosperity and triumph.

And so let us ever pray: From jealousy good Lord deliver us.

What Twenty-five Did.

Some work had to be done lately in Calvary Mission, Philadelphia, which required a house to house canvass, but the pastor did not make the canvass. Why should he have done it? Such a large undertaking should be divided up among many, and this plan he followed. Twenty-five persons were sent out, each to his own district, and likely each to the field for which he was best suited, and what was the result?

1. The work was done soon, and promptly done means much in any interest.

2. It was easily done. Why should one or two do the almost impossible?

3. These twenty-five persons got experiences which will be useful to them for a lifetime, not the least of which was

becoming better acquainted with a part of the congregation.

4. The people visited received great benefit from the call made. They became better acquainted with the work of the congregation, and they also were glad to be in touch with an active membership.

Many people never see any one of the church in their homes except the pastor and an occasional stray deacon, and a feeling of loneliness possesses them; but the call of a committee is refreshing.

I think that these benefits could be written in large numbers, but these may suffice. The division of labor interests many, relieves the pastor, widens the views of all, and deepens the sense of personal responsibility. Whenever a great work is to be done, send out twenty-five to do it, and blessings in many forms will follow.

Day Dawn of the Heart.

'Tis not enough that Christ was born
 Beneath the star that shone,
 And earth was set that morn
 Within a golden zone.
 He must be born in every heart
 Before He finds His throne,
 And brings the day of love and good,
 The reign of Christ-like brotherhood.
 MARY T. LATHROP.

The Holy Spirit's Missionary Progress.

Christ outlined a program for the operation of the Holy Spirit, and it was missionary. He told His disciples that when He should come they would be endowed with power. And this power which they were to have was to be used in testifying of Him, beginning at Jerusalem, then to Samaria, then to the uttermost parts of the earth. That was the program which the Holy Spirit found waiting for Him when He came to earth. That was the use the disciples were to make of this new power when He comes. The Holy Spirit adopted this program, for when He came, the first thing He did was to enable these waiting disciples to testify to Christ in the tongues of the nations of the earth. It is tremendously significant that the initial act of the Holy

Spirit on earth was missionary. His first manifestation of power had a world-wide meaning. Every person there, whatever his nationality, heard of the wonderful works of God in his own tongue, and this because of the Spirit's power. He adopted this missionary program; and He carried it out. A church was organized in Jerusalem; but the members became narrow and exclusive. They shut themselves up to themselves, and cared only for the prosperity of the church at Jerusalem. All around them were people who needed Christ, but they did not care for that. So under the supervision of the Spirit, that church suffered sore persecution, which sent them out to the people beyond. They went out finally, but not until calamity came. He got them out of themselves, but only by disaster to their exclusiveness. All this served the Spirit's purpose. They went everywhere preaching Christ. A church was formed at Antioch. Barnabas and Saul went there. They stayed more than a year. The church prospered. Barnabas and Saul were the leaders. But a call is made for these two men, the best they had. Five hundred thousand people in Antioch, only a small fraction in the church, and yet someone calls for these two men to whom the church looks for leadership; and called for them to send them far hence when so many right there in Antioch were yet unsaved. This someone was the Holy Spirit. He is carrying out the missionary program. Under His direction and by His power the work went on until the Gospel was given to what was then the farthest ends of the earth. Think of any Christian or Christian church praying for the power of the Holy Spirit, and yet opposed or indifferent to missions! Think of a Christian or Christian church desiring the fellowship of the Spirit, and yet out of harmony with His program!

J. A. MAXWELL.

Without the silences of life there can be no true greatness, and no man can be great in the hours of expression and daily activity unless he has first been great in the silent places of his individual life.—*Theodore Lyman Frost.*

Notes From the Central District.

The Sundays of September and October were given to visits to Detroit, Cleveland, Homestead, Alexandria, Johnstown, Pittsburg Synod at Johnstown and Boswell in Somerset County, Pa.

At Detroit the mission property has been much improved at a cost of about \$1,000. At Cleveland there is need of another mission in Lakewood. Homestead Mission needs a larger room for the primary Sunday School. This will be provided by connecting the church with a dwelling owned by the mission and using the first floor for Sunday School purposes.

The visit to Alexandria was, we might say, extra territorial, but it was enjoyed none the less for that reason. The occasion was the anniversary of the very efficient missionary society in connection with the church there. The congregation always pays its apportionment, and over and above this the missionary society raised during the year more than \$100 for Foreign and Home Missions. Rev. Dr. Levan, a life-long Home Missionary, recently became pastor, and we wondered before visiting him how happy we would find him in the new field. It was delightful to note his interest and pleasure in everything pertaining to aggressive work in a country charge, i. e., carrying the Home Missionary spirit and methods into his new work. It suggests a solution of the problem of the country church. If we cannot keep our recently ordained ministers in the country because city congregations want them and attract them, let us send experienced Home Mission pastors into the country for a season, that they may have respite from their usual anxieties, and that they may help intensify missionary zeal in country charges.

Our first visit to Johnstown was to attend the tenth anniversary of the Hungarian Church. The occasion was a pleasant one. Rev. Stephan Virag, of Lorain, Ohio, President of the Hungarian Classis, preached the sermon. Superintendent Souders gave an address in English, and Rev. J. H. Mickley, fos-

ter father of this congregation, commended the Hungarians for what they have done. Their work is worth commending. The church is a good brick building, with a basement for Sunday School purposes. The parsonage is a comfortable frame building on the rear of the lot. The congregation is not much larger numerically than it was six years ago, owing to the fact that for a time the Church of Hungary maintained a rival Protestant congregation in the city, and because this same movement deprived our church of its members in Windber, a mining town ten miles distant, where there is a congregation of the Church of Hungary. Our people are, however, faithful and loyal, and very liberal in supporting the church. They are making reasonable progress in paying the debt.

The meeting of Pittsburg Synod has been reported already, and we need only add that Home Missions as usual at its meetings received favorable attention and action of Synod, just what may be expected from a Synod in which fifty-one congregations now on its roll once received aid from the Board of Home Missions, and under whose jurisdiction there are now twenty-nine mission congregations.

Synod appointed an efficient special committee to co-operate with the Board in raising the \$500,000 Jubilee Fund, and this work will be pushed with vigor at once.

The visit to Boswell and Jenners No. 2, was made at the request of the Mission Committee of Somerset Classis. These are new mining towns in the heart of Reformed territory; places where we should feel special responsibility for that very reason. The Presbyterian Church has a small chapel at the former place, but they themselves feel that we, the Reformed Church, should do the work, and we understand they are willing to come to us if we begin at Boswell. This is the spirit of church union working from the right end of the problem. I for one am ready to give some of our missions in Presbyterian territory in exchange. We should care for Boswell and Jenners.

FOREIGN MISSIONS

Editor, REV. ALLEN R. BARTHOLOMEW, D. D., Secretary.



ONLY THE FOUNDATION OF CHAPEL LEFT AT YAMAGATA.

The Ruins of Our Chapel at Yamagata.

The picture shows all that is left of our small church at Yamagata, Japan. Last summer a fire laid waste the very heart of this ancient city—one thousand buildings—and among these buildings was our chapel, where for years a small company of Christian believers met for worship. How well the Secretary of the Board recalls the evangelist and the devout people as he spoke to them of the Light of the World! The Japanese are eager and attentive listeners. But how can they gather for the hearing of the Gospel without a place of worship? Our Missionary Cook has written a strong appeal for the funds to erect a new church. The Board voted the gift of one thousand dollars, from Mrs. H. M. Housekeeper, with the intention of calling the chapel the Reuben Frick Memorial; but it is now found impossible to provide a building for \$1,000 that will meet even the present demands of the work in that city. Brother Cook is right in his position, "If Yamagata is important enough to have a missionary give all

his time to the work in the city, a chapel as large as the one at Kita Yobancho in Sendai is surely necessary."

On account of a saw mill that has already been erected near the site, and which is running on every day in the week, it will be necessary to locate the new church in another part of the city. The new lot will cost about \$1,000, and the chapel and parsonage for the evangelist about \$2,500, or \$3,500. It is not wise to sell the old lot at present, but this can be done later on, and the money used for a chapel at another place.

The spiritual needs at Yamagata are great, and the immorality is beyond description, largely due to the fire. "Shall we, with the Gospel of the Cross, the power to change these conditions, in our hand stand idly by without using this power to our best ability? Help us by giving us the means to make the outward conditions in this struggle as easy as possible." This is the earnest plea of Missionary Cook, who has just come to the scene of awful distress.

Good News From China.

Two letters on our desk have brought us cheerful news. The one is a paragraph from a letter of Miss Alice A. Traub, of Yochow City, China, dated October 15, and the other is from the father of one of the late missionaries sent to the field. Miss Traub says:

"I would like to see the papers at home these days. Do you read them regularly? We hear the rebels have taken entire control of Wuchang, the capital of the province north of us; so you see it is coming near to us, and we may be called away at any time. So don't be worried because we are, and always will be, protected."

"How glad I am that my dear daughter had the courage to go to China, and how thankful I am for her encouraging letters from every point from Altoona, Pa., to China. If they are saved through this terrible conflict, which may be as many years in length as our Civil War, then how great will be their work for the Christianizing of China! May God protect and save our dear missionaries for that great opportunity."

Here are two expressions of confident hope; the one from a faithful nurse on the field who knows whereof she writes, when she tells her friends at home, "We are and always will be protected;" and the other from a father whose eye of faith can look into the future, and see the spiritual benefits the present uprising will bring to the Chinese nation. Let our courage and faith rise with the trials of the hour and believe that God rules the nations of the world as well as the hearts of men.

Reliable News From China.

Our medical missionary, Dr. William F. Adams, under date of October 27, furnishes this interesting information about the situation in Hunan Province:

"Yochow went over quietly to the Revolutionary party two days ago. The capital, Changsha, and also another city near it, Siangtan, also went over before Yochow. At the capital a few officials

were beheaded, but the work was done with wonderful promptitude, and shows splendid management so far. Proclamations are out threatening death to anyone found molesting the foreigners, or destroying property, committing adultery, etc.

We decided to close the Girls' School here and allow Miss Kanne to go home now on furlough. Miss Ziemer is going down to Shanghai to study. Mr. and Mrs. Beck are also going down to Shanghai. The rest of us are all staying here for the present. There is no danger now at all, and may not be any. We have an American gunboat here now for a day or so. So everything here is perfectly quiet. We pray that wisdom may be given at this great crisis in the national history of this great empire, and that she may work out her destiny under God, and for Him.

"P. S.—Have had no word from Shenchow since the trouble began, but all was well just before that date."

A Prayer for China.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; look with pity, we pray thee, upon the people in China; restrain their anger, enlighten their ignorance; secure to them a righteous government; and so guide Christian nations in their dealings with them that all things may be ordered and settled upon the best and surest foundations, and that peace and happiness, truth and justice, religion and piety, may be established among them for all generations. Protect from bodily harm, in this time of violence, those who there make known the message of love revealed in the Incarnation of Thy Son. Be with them in all perils and anxieties; give them peace and sure confidence in thee. All of which we ask for the sake of Jesus Christ, our Lord and Savior.—*Amen.*



A Day School in China.

Before Mrs. William E. Hoy came to America she did effective work in a day school at Lakeside, where a group of children were taught and where they caught the influences of her noble character. Such service is often unknown to the Church, but the Father in Heaven sees it, and blesses it. Let the faces of those children speak to you, dear reader, and convince you anew of the great opportunity for well doing in China.

The Secret Out.

To a casual observer it is not manifest how large a proportion of professing Christians give little or nothing of their time or means to the enlargement of Christ's kingdom in the world. When all the ends of the earth shall acknowledge Him to be their King, how few there will be who can rejoice over the fruit of their labors? This is not as God meant it to be. To each and every one He has given the command to glorify His holy name. Why is it that the word *Missions* is obnoxious to so many professing Christians? Why do they freeze into an icicle the moment the word is spoken? It is because their hearts are not right with God. Those Christians who do not care to have others (the heathen) know of Christ have not come to the full realization of Christ. They may know the Lord, but they have not found that He is gracious. They are living in the outer court of the Christian life, and they do not know the love of Christ. Going to church, sitting in a pew, listening to a

sermon is not the only badge of a true disciple of Jesus. Doing His will by serving our fellowmen, this is true religion. Those who are partakers of the grace of God will want others to share it with them. If Christ is in us, we will love all.

Who Said It?

Was this spoken by a member of the Reformed Church? "We will pay fifty cents per member for foreign missions in 1912, even if we do not heat the church?" If it was, we feel sure that warm hearts in a cold church are always happier than cold hearts in a warm church.

Band at Lakeside School.

During our visit to the Lakeside Boys' School, Yochow City, it was our pleasant privilege to hear for the first time a Chinese band play. The students met Mrs. Bartholomew and myself in the hallway, after a very interesting repetition of the Christmas exercises, and there gave us a most cordial welcome to Lakeside with the aid of their musical instruments. We do not now recall the titles of the selections, but we remember that they gave the boys free scope for the exercise of their musical talents. It was not so much the strains of the music that made us feel happy, but the melody in the hearts of these earnest young men. And these boys, Dr. Hoy, Mr. Lequear and Rev. Beck are trying to train for the service of Christ in China.



Two Kinds of Givers.

There are two sources from which the water may be drawn for man and beast—the fountain and the cistern. The fountain is the creation of God. The cistern is made by man. In the former, the water gathers by its own inward motion; in the latter, it is laid up by an outward power. The water flows from the fountain; it must be drawn from the cistern.

Here we find an apt illustration of the two kinds of givers in the world. Some people are like fountains; they open their hearts in deeds of charity without any effort. It requires no special coaxing, on the part of any one, to get them to help the cause of missions or other needy objects. They give as freely as the water that issues in sparkling streams from the fountain. This is the *natural* way. It is the method God uses in the bestowal of His good gifts upon the children of men. The gift that must be drawn, with the same force that is used to extract teeth, is not a fountain offering, but a cistern contribution. A cistern is a man-made receptacle for water. The Lord has very little to do with it, save as He supplies the materials to construct it. A cistern-giver is a miser, and the only way that you can get anything out of him is by using a pump. The water in a cistern is useless until the pump draws it from its hidden bosom. So the money, in the possession of the miser, is of no earthly value until the force-pump is applied and with vigor.

Some of us well remember the old wooden pump, with its long iron handle, at a distance from the house. How hard it was to draw the water, especially during the dry season of the year! One way to start the flow of the water was by pouring a dipperful into the top of the pump-stock, and then working the handle until the depths would give up the treasure. Alas! there are men not unlike the old creaky pump. They do not give of their free will; the only way to make them yield their treasures is by pouring a little oil of good humor into their heads or by tickling their vain hearts. The worst kind of a pump is a

handleless pump. Have you ever stood, with a burning thirst, beside a well, to gaze only at the pump-stock; no handle to draw the water, and no spout to convey it to the cup? If so, you will appreciate the feelings of a minister who thirsts for means to relieve some great need, but who stands helpless in the presence of a miser who refuses to give of his abundance. A miser is a heartless man, and there is no way to lay hold of his wealth. He lacks the pump-handle—liberal spirit. Ah! there are not a few earnest men of God, upon whom devolves the gathering of funds for the support of the House of the Lord, who would gladly pay any price for a device by which to get at the purses of those men who hide their riches, and hold on to them with a deathlike grip.

The moral is plain. Since God is the maker of the fountain, and man is the builder of the cistern, he who gives liberally has a spiritual mind, and he who gives of necessity has a carnal mind. Which would you rather be, a fountain that sends forth, by its own inherent power, sweet waters in healing streams for the poor and needy in body and soul, or a cistern, that holds all it receives until its waters become foul, and gives only when it must, by the constraint of an outside pressure? Be a fountain-giver and not a cistern hoarder. Give freely, cheerfully, bountifully. God loveth a cheerful giver.

The Plodder's Petition.

Lord, let me not be too content
With life in trifling service spent—
Make me aspire!

When days with petty cares are filled,
Let me with fleeting thoughts be thrilled
Of something higher.

Help me to long for mental grace
To struggle with the commonplace
I daily find.

May little deeds not bring to fruit
A crop of little thoughts to suit
A shriveled mind.

HELEN GILBERT.



SOME OF OUR EVANGELISTS IN JAPAN.

The North Japan Evangelistic Conference.

BY CHRISTOPHER NOSS, D. D.

The committee in charge of the twelfth annual conference of our clergy in North Japan (*Tohoku Kyoekishakwai*) this year made several departures from precedent. It was decided to hold the conference in midsummer, and not in the autumn when the workers are most busy; also at a quiet place, and not at Sendai, where various distractions are apt to defeat its purpose. The meeting was held at Shobuta, August 1-3. For the addresses the new auditorium of the Takayama Beach Association was used. The environment and the weather were most favorable to the purposes of the Conference.

Three hours were devoted to the study of Isaiah 40-55, under the direction of Dr. Noss, while Dr. Schneder had charge of the three hours given to discussion of practical problems. This discussion was quite animated and revealed the fact that some of our workers have reconnoitered the enemies' strongholds very thoroughly. One spoke learnedly of Buddhism's lack of an adequate sense of sin; one, of the necessary antagonism between Christ-

ianity and the narrow nationalistic principle; one, of the subjection of the individual to the organization of his relatives; another, of the almost incredible vogue of concubinage in some sections. One advocated concentrated effort to win some leading men in the community; one told how easy it was to reach the parents of children in the Sunday School; another said that in order to satisfy the needs of the community it was quite essential to have a decent cemetery and proper provision for funerals.

Professor Yano delivered two instructive lectures on the merits and deficiencies of Mysticism. Dr. Pettee, of the American Board's Mission, gave two very suggestive talks on Christianity and Philanthropy.

Including the five guests from the Tokyo Field, there were thirty Japanese ministers in attendance. The whole number of evangelistic workers connected with the Mission being forty-five, the picture of the Conference shows two-thirds of our total force. The absence of several brethren from distant points was much regretted. The Conference unanimously voted in favor of holding the next year's sessions at Wakamatsu.

The Need of Houses.

Both of our missions—Japan and China—are in need of residences for the missionaries. While other needs are urgent, such as the erection of chapels, the purchase of lots, the equipment of schools and hospitals, and the reinforcement of workers, yet as we view the present situation, all these necessary things can better wait than to delay the provision of homes for our faithful workers. To compel them to live in unsuitable quarters will imperil health and happiness.

HOUSES FOR THE MISSIONARIES! Let this be the watchword of the Board, the Missions and the Church. Let the offerings on Foreign Mission Day in 1912 be applied to these worthy objects, and may they be sufficient to provide a home for every needy missionary of our Church in Japan and China.

These are the people who have no houses to live in:

At Shenchow, China:

Rev. J. Frank Bucher,
Rev. Ward Hartman.

At Tokyo, Japan:

Rev. Henry K. Miller,
Miss B. Catherine Pifer.

At Yamagata, Japan:

Rev. Carl D. Kriete.

At Sendai, Japan:

Rev. J. P. Moore, D. D.,
Rev. Elmer H. Zaugg,
Miss Lydia A. Lindsey,
Miss Kate I. Hansen.

Building in Japan and China is not as easy as in America. Any one who will study the picture with the carpenters in China can form an estimate as to the time it may require to erect a house. Months, too, often elapse until the material can be purchased. We are sure the buying of bricks and lumber is quite as difficult as the securing of workmen. It is this tedious, troublesome and exasperating process of building that wears out the nerves of the patient missionary. Let us not add to their burdens the weight of anxious waiting.

And to-day any man who would have Jesus Christ put into his life the fire of His divine power must be willing to have Him do it at the price of a whole burnt offering of his life. For strength will always stand for each one of us in direct proportion to the degree of sacrifice required to purchase that strength.—*Robert E. Speer.*



A CARPENTER SHOP IN CHINA.



THE MISSION STUDY CLASS AT LANCASTER, OHIO.

Study Leads to Service.

The Young Ladies' Missionary Society, of the Grace Reformed Church, Lancaster, Ohio, was organized six months ago with thirty members. These young people have set as their object a deeper consecration of their lives to the service of Christ in the extension of His Kingdom. And they have set themselves to the work in an earnest and conscientious manner. First would they acquaint themselves with the actual conditions and needs of the heathen world. Thus Mission Study has been claiming their attention, with the "Uplift of China" as a text-book at present. And that they may be actively engaged in winning souls to Christ in the foreign field, they pledge themselves to contribute fifty dollars towards a home for Rev. Ward Hartman, of Shenchowfu, China.

The officers are: President, Miss Dulah Wagner (seated at the end, to the reader's right); Secretary, Miss Lavina Pearce (left end, first standing row); Treasurer, Miss Flora Brown (second from left, seated); Teacher, Mrs. W. W. Foust (in arm chair, with book).

"Peace
On
Earth
Good
Will
Towards
Men"

God has not given us vast learning to solve all the problems, or unfailing wisdom to direct all the wanderings of our brothers' lives, but He has given to every one of us the power to be spiritual, and by our spirituality to lift and enlarge and enlighten the lives we touch.—*Phillips Brooks.*

One of the saddest spectacles of the Near East is the plight of the ancient Christian churches—the Greek Catholic Church, the Armenian Catholic Church, the Roman Catholic Church, the Syrian Church, the Chaldean Church and the Coptic Church. These disciples of the Name have held aloft the cross through long and bitter centuries, though their knowledge and love and spirituality have grown dim. They have endured unmeasured persecutions from the Moslems; no branches of Christendom can show more glorious records in this respect than they. Yet to-day their ignorance and superstition and mutual antipathies grieve the heart of every friend of Christ. One of the great missionary problems of the twentieth century is how to bring these ancient churches into alignment with the present day Christianity of Europe and America.—*The Continent.*



REV. PAUL E. KELLER, OF YOCHOW CITY, CHINA.

Home on Furlough.

We are glad to welcome to the homeland the Rev. Paul E. Keller and his family, after a term of faithful evangelistic service at Yochow City, China. Brother Keller has had a strenuous time the past two years in the erection of the new Girls' School Building. Only those who have had the experience can fully appreciate the strain on one's nerves in dealing with Chinese workmen. It is no wonder that Missionary Keller should return home in need of rest. Pastors will please not invite the brother to visit them until he can regain his strength. If he can have three months of absolute rest, he will be in better shape to render the service to the Church which we know he desires to render before he returns to the field. His present address is 2221 Dennison avenue, Cleveland, O.

VITAL MISSIONARY LITERATURE.

THE CHANGING CHINESE. The Conflict of Oriental and Western Cultures in China. By *Edward Alsworth Ross*. The Century Company. \$2.40.

With unusually fine photographs, of his own taking, and graphic pen-pictures Prof. Ross has offered a valuable fund of pertinent information for the student of affairs in modern China. He has produced a masterpiece of sound reasoning touching upon social conditions; going into details concerning the most cruel and unfortunate practises that have existed in China for ages and the loathsome dogma which makes the Chinaman a slave to

posterity and a venerator of his ancestors to the point of idolatry. Dr. Ross points out significantly where the remedies must lie, viz.—dropping ancestor worship, postponing marriage, elevating women, educating girls, and individualizing members of the family. This is a most interesting and informing volume.

INTERPRETATIONS OF INDIA'S RELIGIOUS HISTORY. By *Robert A. Hume*. The Fleming H. Revell Company, New York. \$1.25.

A missionary's interpretation of the attitude of the heart of India towards religion, a volume well adapted to giving the reader a clear understanding of the religious development of India, and the conditions there to-day. Dr. Hume says: "With many limitations and errors the people of India have diligently sought after God in eager desire that haply they might find Him, though He has never been far from them." The book is written in great sympathy, and with a deep conviction that Christianity, simply and spiritually expounded, will fully satisfy the yearnings of the Indian soul.

SOME GREAT LEADERS IN THE WORLD MOVEMENT. By *Robert E. Speer*. The Fleming H. Revell Company. \$1.25.

Strong lectures, containing interesting history concerning more than a century's progress in the Christian religion, and inspiring biographical studies of missionary leaders. Dr. Speer has selected for his themes: Raymond Lull, the Christian Crusader; William Carey, the Christian Pioneer; Alexander Duff, the Christian Student and the World's Educator; George Bowen, the Christian Mystic; Lord John Laurence, the Christian Statesman; General Charles George Gordon, the Christian Knight Errant.

TRAVELING IN THE HOLY LAND. Through the Stereoscope. By *Jesse Lyman Hurlbut*, D. D. 220 pp. Underwood & Underwood.

Few comparatively, even in these days of extensive travel, can tread the Holy Land and view its sacred scenes. Wonderfully well do the stereopticon descriptions and excellent maps of Dr. Hurlbut compensate those who avail themselves of this next best privilege. This small book enables one to visit the stereographed scenes "as a tourist visits the actual scenes in Palestine." The maps and views are of exceeding value in understanding Bible incidents and history. Those who see as well as hear multiply their powers of comprehension at least four-fold.

THE Publication and Sunday School Board will furnish all these books at the lowest prices.

THE WOMAN'S HOME AND FOREIGN MISSIONARY SOCIETY OF THE GENERAL SYNOD.

Editors: MRS. REBECCA S. DOTTERER. MRS. EDWARD F. EVEMEYER.

The Song of the Virgin

My soul doth magnify the Lord, and my spirit hath rejoiced in God My Saviour. He hath regarded the low estate of His handmaiden.

A Christmas Guest.

Who comes a-knocking faint and low?
Who is there? Who is there?
A little Child with robe of snow,
Wondrous fair! Wondrous fair!

Within He steps, with noiseless feet,
Wondrous sight! Wondrous sight!
The room is filled with fragrance sweet,
Warmth and light! Warmth and light!

Who comes a-knocking at my door?
It is I! It is I!
The Christ-child bringing Heavenly store
From on High! From on High!

"Goodwill and Peace, God's Christmas
gift,
Thee I bring, thee I bring!
With Angels now thy voice uplift,
Carol sing! Carol sing!"

Ah! Blessed Christ-child rest with me,
Christmas tide! Christmas tide!
For gift I give my heart to thee—
Here abide! Here abide!

E. M. DAWSON.

Present-Day Movements.

Movements are the order of the day. The laymen moved, leading out many dormant souls to new interest and action, "to all creation." Logically in its wake comes the Men and Religion tide moving into seventy-five of our cities. May the men rise in noble strength to uplift our nation's own! But—

WHERE ARE THE WOMEN?

They have had a fine program for unenlisted womanhood. The splendid conception of the Golden Jubilee Celebration has only been eclipsed by the Jubilee Extension Campaign for new members and

subscribers to denominational missionary periodicals. It was the "celebration" at work. As is always the case, we each reaped what we sowed. It was a glorious opportunity! Let us continue its spirit. The home is still the mightiest factor in affairs of the world. What power we hold! We must have more informed and inspired mothers, wives and daughters!

F. C. E.

Christmas Gift Suggestions.

KATE HALE GEKELER.

For a worker in the Missionary Society, "Parliamentary Usage," by Emma A. Fox. This book has been adopted by W. H. and F. M. S. of General Synod. Price, 65 cents. Baker and Taylor Co.
For Father. "World Missions from the Home Base," by Joseph Ernest McAfee. Price, 75 cents. Fleming H. Revell Co.

For Mother. "A Bluestocking in India," by Winifred Heston, M. D. A charming story full of sunshine and humor, yet revealing the ever present shadow of sin and suffering. The book is printed in an attractive style. Price, \$1. Fleming H. Revell Co.

For Sister. "Snapshots from Sunny Africa," by Helen E. Springer. A bright and instructive account of incidents of mission life. "Attending a native dance," "An African Vanity Fair," "The Glorious Fourth in Africa," and other subjects. Price, \$1. Fleming H. Revell Co.

For a younger Sister. "Chinese Boy and Girl," by Isaac Taylor Headland. This gives us even closer glimpses of Chinese child life than "Chinese Mother Goose Rhymes," by the same author. Price, \$1. Fleming H. Revell Co.

For Brother. "Dr. Apricot of 'Heaven

Below," by Kingston De Gruche. A skillful pen makes this story of the daily life of a medical missionary in China as interesting as fiction. Price, \$1. Fleming H. Revell Co.

For a younger Brother, a year's subscription to *Everyland*. This is a missionary magazine for children, with missionary stories and excellent pictures. It is published quarterly at 50c. per year.

For a Sick Friend. A box of "Comfort Powders," prepared by Frank C. Jackson, Jefferson, Me. Such a gift will help in two directions, for the maker is a "shut-in."

For all the Family. A year's subscription to THE OUTLOOK OF MISSIONS. It covers all the missionary enterprises of our Church, and is only 50c. per year.

Our Printed Helps.

"An Easy Guide," by Gertrude Cogan, is just the help you have longed for. It is, as its name signifies, a guide for workers in our missionary societies. If you have no society, it will guide you in forming such an organization. It will be indispensable to the new officers of new societies. It will save new officers in old societies from many an embarrassing blunder, and will keep old officers in old societies from dead routine. Every officer in every society should have a copy. Price, 5 cents.

Nineteen hundred and twelve program for the Woman's Home and Foreign Missionary Society. These excellent programs are printed in folder form, with blank spaces in which to write the name of the church, and the President of the society. Then after each month write the place of meeting, and after each topic the name of the person who will present the topic to your society. The current number of THE OUTLOOK OF MISSIONS will contain helps and suggestions on the topics. Now is the time to order that you may begin with the January number. Price, 2 cents per copy, 15 cents per dozen, or \$1.20 per hundred.

Field Notes.

The Field Secretary has been exceedingly busy during the fall weeks, having

attended ten Classical conventions (nine in Eastern Synod), and the Synodical convention, besides filling some special engagements, and doing an immense amount of office work. At each convention the interest was great, the spirit inspiring. "Forward! Forward!" seemed to vibrate on the very air, as one after another advance steps were taken up with determined zeal. The Synodical meeting at Bethlehem was indeed a *forward—onward—victory* meeting, and its pulse will surely stir every nook and corner of Eastern Synod.

New societies organized between convention dates are W. H. and F. M. S., St. Clair, Pa., Mrs. H. R. Moyer, President; Mission Band, St. Clair, Pa., Miss Lulu Meinhold, President.

Suggestive Helps.

GERTRUDE M. COGAN.

Program—January.

1. Hymn.
2. Scripture. Acts 17: 1-27.
3. Prayer.
4. The Bohemians: Their History and Religion. (See article in this issue.)
5. Our Bohemian Missions. (Secure tracts free from Home Mission Board.)
6. Hymn.
7. Letter from a missionary. (Write Mrs. C. H. Nadig, Allentown, Pa.)
9. Prayers. Our Bohemian Reformed people. The Missions and Missionaries. That they may overthrow infidelity and free thought with the Gospel.
10. Doxology and Mizpah.

The Bohemians—Their History and Religion.

GERTRUDE M. COGAN.

Bohemia derives its name from Boii, a Celtic race expelled from the country by Marcomani. The Czechs came from beyond the Carpathian Mountains and settled in this land about the middle of the fifth century. By this and other settlements of Slavic peoples, Bohemia became a Slavonic nation.

The people were pagan in religion until the Gospel was preached to them by Cyrill and Methodius, Greek missionaries, about 863-894. These men were brothers, born in Thessalonica, where St. Paul had founded the church. Cyrill was an educated man of genius. He reduced the language of this people to writing and thus created the Slavonic alphabet. Then he gave them a version of the Scriptures in their own language. With a Slavic Bible and a Slavic liturgy, theirs became a Slavic church.

But from Rome encroachments were made to enforce the Latin liturgy and Romanize this church. It passed through much severe trial, and finally, after the death of Methodius, in 910, the Slavic church seemed to lose entirely its national character. The spread of Christ's Gospel seemed to cease. Many in the land were yet pagans and remained so.

In 950, through a change of emperors, Christianity again got a hold, with Prague as a centre. From this time on it gained, although with imperfections, on account of the ignorance of the masses and the dominating influence of Rome. More and more corrupt became the papal religion. Instead of pure righteousness was falsehood; and instead of exalting Christ among the people the priesthood sought to satisfy their own greed and ambition.

It is claimed that during all this period of Roman corruption, the original worship as taught them by Cyrill and Methodius was kept up among the Czechs. They had that treasure, the original Scripture really brought them from St. Paul's own work, the church at Thessalonica. This precious heritage was cherished from generation to generation.

But wherever a priest learned of these faithful ones offering up their worship, there was persecution, bitter and crushing. The story of how these people suffered for their faith is a long and sad one. The climax was reached in 1415, when their leader, John Huss, was murdered by the Roman church. He was burned at the stake and his ashes cast into the waters of the Rhine.

Now the people united and stood bold-

ly for their faith and against papalism. Thus from the shed blood of John Huss, on Bohemian soil, sprang up the beginnings of the Reformation. Persecutions multiplied in number and in monstrous cruelty. Now they were more than ever hunted down and tortured. Dark and bloody were the years. Some were forced to yield to Rome. Of these, outcame many infidels in later times. Many fled into exile. They left their homes in the night, with little of their possession except their faith and their Bible. Hiding in daylight and traveling by night, they fled the land. During 1627, 36,000 Czech families fled from Bohemia. Many of these were of noble blood. Though they were leaving a land of sorrows, yet it was *their* land—their *fatherland*, Bohemia! Dear Bohemia! The valleys were beautiful with the vineyards of their planting. But they left all for their faith.

Where did they go? Some to Germany, but many to far-off lands. Traces of them are found in Sweden, Holland, Poland. Everywhere they salted the place of their living with righteousness. John Amos Komensky (Comenius), father of the pedagogy of our day, was Bishop of the Bohemian Brethren.

Not all of the faith fled from Bohemia. Some remained to keep the seed of Protestantism in that land. Rome could not utterly extinguish this light of the Living Christ in Bohemia. They worshipped in secret, and when an old father lay dying, his last act and word was to hand the precious Bible to his children, with the solemn charge that it be taught and handed on to succeeding generations.

Thus was preserved the faith among the Bohemians, from the time of Cyrill and Methodius, missionaries from the Thessalonian church which St. Paul established in Greece. At this time there are in Bohemia and Moravia about 159,000 Protestants. Numbers of them come to America each year. Many also of the infidels come. And these latter try in every way possible to influence their countrymen. This is a great hindrance to missionary work in the Bohemian centres of our cities. More men

and more money are needed to combat this evil influence. We should gather these Protestant Bohemians into the church as soon as they land upon our shores.

The accompanying picture was snapped by the writer when visiting our Bohemian Mission in Chicago. This dear old Bohemian mother lives in a tiny room with only the barest necessities. She earns her living at the wash-tub, although she is 85 years old. Her Bible lies always within reach, and its pages are worn from use. Twenty years ago she came from the fatherland. Our little church in Chicago has been her joy from its beginning. As she sat talking with her pastor of heavenly things, to see the look of fixed, abiding faith on her countenance was a glimpse into those dark years of the past, when her fathers froze and starved and bled to save this faith—even her faith. And this heroic blood is in her. Wonderful is she in her spiritual grasp and vision. Oh, when we look into the faces of these Bohemian people, knowing their noble history, do not our hearts burn as if we had seen the Master.—Listen!—Do we hear it?—“Feed My sheep.”



PASTOR DUDYCHA AND AN EARNEST HEARER.

Life Members and Members in Memoriam.

The Executive Committee of the W. H. and F. M. S. G. S. have arranged for a department for Life Members and Members In Memoriam. That the best possible results will be obtained through this department, it will be necessary for

the officers—particularly the President and Corresponding Secretary of every Classical Society—to familiarize themselves with the requirements of this department, and appoint a woman to serve as Classical Secretary, whose duty shall be to secure members for Life and Members In Memoriam in the W. M. Societies.

(a) The single payment of \$25 into the Perpetual Fund shall constitute a Life Membership, with all the privileges of a regular voting member or delegate at each of the triennial conventions of the W. H. and F. M. S. G. S.

(b) The single payment of \$25 into the Perpetual Fund in memory of a departed friend shall constitute a Membership In Memoriam.

The fees of Life Members and Members In Memoriam shall be set aside for the establishment of a principal, which shall be left intact and placed on interest, to be known as a Perpetual Fund. The interest accruing shall be used to meet deficiencies and specials.

Your Classical Secretary of this department shall report to me once every year, and she shall also call for the appointment of a similar secretary in each local society, who shall report to her at regular intervals. The plan is to reach the individual member.

Hoping you will give this matter your earnest attention,

Yours in His service,
MRS. R. ELLA HAHN, Secretary.

Meeting Executive Committee of Lancaster Classis.

The Executive Committee of the Woman's Missionary Society, of Lancaster Classis, held a meeting in Y. M. C. A. parlor, Lancaster, Pa., October 25. All the officers, members of the committee and a representative from Committee on Organization were present. Two new societies have been started since the annual meeting of the Classical Society. The president's letter, with financial statement, will be sent to the different societies and congregations.

MRS. NORA F. MILLER.



Tangiers.

MARGARET E. PEARSON.

A walk before dinner convinced us that in picturesqueness, in its motley crowds, in its varied nationalities, the counterpart of Tangiers can be found only in India. Here the foreign ministers and consuls accredited to the court of the Sultan reside. Here can be seen the native Moroccan, the mountaineer, that Berber or original barbarian whose fighting qualities Rome respects when Carthage numbered them among her mercenaries.

They have always been warlike and fierce, and to-day the Reefian Berbers are giving Spain a reminder of the five hundred years when the Berber empire of Spain and Morocco made Cordova, Seville, and Granada take first rank among the civilized capitals of the day, as centers of wise government, literature, and science.

Here are negroes brought across the Atlas from Guinea and the Soudan; the Susi in his dark blue or brown linen; and many Jews, "despised but indispensable," prosperous, but with few civil rights as against the Moors of whom it is predicted that within half a century they will have absorbed all the trade of Morocco. Here are Arabs from the plain, the race that in the eighth century gave Islam and their language to Morocco—the only race that ever amalgamated with them—and who have become part of the country. And here are the rich town Moors passing with high head and free stride to and fro, or squatting on their mats to chat with a rich trader just in from the interior.

At early dawn our somewhat uneasy slumbers were broken by a weird and penetrating cry which seemed to be taken up and repeated from the four quarters of the earth. Its peculiar, ever changing cadence, was most ghostly and impressive. It was the muezzin to whose call the Moslem responds five times a day, bowing to the ground, his face toward Mecca. The clamorous bells at Florence cannot compare in insistency to these human voices making their mournful confession of faith: "La 'ilah il 'Allah; wa Mohammed er-rasool Al-lah!" This was the cry that woke Charles Martel, "the Hammer" who broke the Moslem power in Europe.

It was not strange that sleep fled from us, and wrapping ourselves warmly against the too fresh morning air, we stepped out onto our balconies, gazing through the silvery whiteness of an African dawn at the city rising terrace on terrace to the plateau above.

* * * *

Strange city of Tangiers with its chimneyless houses, terraced roofs, and glimpses here and there of the green trees of a court or of the bloom of a climbing vine! From a dark archway in the narrow street below figures drift silently into view; here a bearded, keen-eyed man in black, with the folds of his cloak gathered about him, skull cap or knotted handkerchief on head—a Jew!

Here comes a negro—a slave, no doubt—bright and cheery, bearing a burden on his shaven pate which is bound with a camel's hair cord or dressed with shells. He is clad in a very low cut shirt and very short drawers, almost a clout, and is bare of foot.

And here a slow-moving, squat figure emerges from the gloom; a heavy white wool blanket, completely enveloping it, gives it a ghostly look, but the red Morocco slippers common to the women of the country preclaim her sex and assure us she is of the earth earthy. She drifts off into the shadows at the end of the street, and we turn to see a tall, lithe free-moving, rather fair man, the distinctive characteristic of whose dress is a long black cloak of goat's hair adorned

in the back with a spear-shaped patch in red. Is it a charm to keep off the "evil eye," or only the insignia of his Berber clan?

And now from under the arch emerges a figure whose free bearing and gallant air, whose floating white jeleab and high held white turbaned head proclaim him a Moor. The soft pit-pat of his yellow slippers is the only sound breaking the intense stillness of the early hour. Is there any one on earth who walks like a Moor walks, seeming to spurn the earth with his slippered feet and to touch the stars with his turbaned head? A laborer in patch brown jeleab, with hood up, comes by, and others follow in quick succession. These be peoples transported from the pages of the Bible in our dreams.

* * * *

The curious silence so eloquent after the noise of an Oriental evening is broken at last by the upraised voice of that faithful friend of the East, a donkey, which emerges from the archway, panniers on back, ready for his work. He is one of the street-cleaning force that now appears, and his bray may be either joy or protest. *Quien sabe?* With their handleless brooms of split bamboo or palm the street sweepers do their work, loading the collection in the donkey's panniers, who bends under his burden, but tramps steadily away with it.

By this time the sun has declared full day, and presently we descend to our breakfast, where we make acquaintance with the delicious melons whose flavor and sweetness are unequaled, and fortify ourselves with coffee and rolls for an inspection of Tangiers on donkey-back, for cabs and carriages are unknown in its steep and narrow cobblestone streets.



ARAB WOOD SELLERS.

Shall we ever forget that ride on the undulating pack-saddle, each of us with our donkeyman? Through the long street of the town, where the principal buildings are situated, we go—past the mosque with its tiled minaret and carved doorway, into which no Nazarene may enter; past the head postal offices maintained in Tangiers by Great Britain, France, Germany, and Spain; through the Jews' quarter, and up through the old Moorish quarter, leaning forward to help our mount up the hill, and leaning backward going down hill to keep from descending over his head.

Then up, past the old Kabash (or fortress), where we get a view of the "mountain" back of Tangiers, across the "Jews River," where there is a fine European colony, and of the bay and straits and the mountains of the Spanish coast line to the north.

Here is situated also the palace said to be the only good example in Tangiers of the once famous Moorish architecture; here also the Court of Justice, where we see an old Pacha dispensing it, and the prison, whose black walls, barred entrance, and uniformed guards clearly signify its use, without the glimpse we get of despairing faces at the inner grating. Who enters there certainly leaves hope behind.

Did you ever ride through a plantation of cactus whose uninviting ripening fruit hung thickly from the over-arching plants, excluding sunshine and turning the light a sickly green? It seems a dream; a fearful nightmare of green octopi with many goggle eyes and warty ecrustaceans, reaching out from all directions to crush you in its embrace. And when we come upon the low, brown huts of the attendants, among that pulpy, grizzly, writhing mass of green, and figures in brown cloaks with cowed heads emerge silently and suddenly beside us, we shudder and long for the glaring sunshine and white dust of the open places.

* * * *

On a high plateau above the city, with a view hardly equaled in the world for beauty, the foreign ministers and consuls accredited to the court of the Sultan reside in charming villas surrounded with

beautiful gardens. It is deemed more advisable to be in close touch with Europe than to live at the migratory court of Morocco, which has three capitals. It is on the road leading through this section that our donkeymen, the Abduls, Mohomets, and Muleys, distinguish themselves and earn gratuities by snatching flowers from crevices in the wall or from overhanging vine or wayside blooming shrub—so that we are bloom-laden on our triumphal entry into the city.

Washington, D. C.

The Miau People.

JULIA HALL BARTHOLEMEW.

In southwestern China there are some isolated tribes known as the Miau people, who are supposed to have come from Burmah in ancient times. They have remained distinct, and not mingling with the Chinese, have been driven by them to the upland fastnesses. It is under penalty of the law that foreigners penetrate into the region where they are isolated. A few of these people live in the extreme west of Hunan Province, and occasionally one of their number gets into the Christian schools. Whenever the missionary can get in touch with the Miaus, or when any of them enter the schools, they are found to be very interesting and receptive. "So little is known about many of these communities of primitive man scattered here and there throughout China, their mountain homes are so inaccessible, the accounts of their curious customs, simplicity, origin and peculiarly written languages, when they have such. The harsh and cruel treatment they have received from the Chinese, their patriotic stand for hearth and home against these invaders; such and many other reasons all combine to make these people objects of interest to the man of science, the traveller, the philanthropist and the missionary."

In the girls' school at Shenchowfu last winter there was one pupil that a visitor could scarcely fail to admire; and, if urged to make a selection of the brightest and most promising, the chances would certainly be greatly in favor of this same girl. She was a Miau.

A strong, sturdy lad in the boys' school had not the same personality, when simply observed casually; yet there was something about him also that bespoke unusual character and ability. The teachers are so glad to secure even these few Miau scholars, for it is so difficult to get any station work opened in their mountain confines. Who can estimate what these pupils may in the future accomplish for their own people!

The conjecture has been made that the Japanese are descendants of the Miau tribes. At the time of their emigration they were the only inhabitants of the south of China; and some crossed over to make the island, their future home. Certainly there is much more resemblance between the Burmese and Japanese than between either of these and the Chinese. The Miau tribes resemble the Burmese and Japanese, and are probably the link between the two.

A student of Holy Writ has composed biblical statistics in the novel form of a tree.

The
Bible contains 3,566,480
letters, 810,697
words, 31,175
verses, 1,189 chapters,
and 66 books.
The longest chapter
is the 119th Psalm;
the shortest and middle
chapter the 117th Psalm.
The middle verse is the 8th
of the 118th Psalm. The longest
name is in the 8th chapter
of Isaiah. The word "and" occurs
46,627 times; the word "Lord"
1,855 times. The 37th chapter of
Isaiah and the 19th chapter of the
Second Book of Kings are alike. The
longest verse is the 9th of the 8th
chapter of Esther; the shortest verse is the
35th of the 11th chapter of John. In
the 1st verse of the 7th chapter of
Ezra is the alphabet. The finest
piece of reading is the 26th
chapter of Acts. The
name of God is not
mentioned in
the
Book
of Esther. It
contains knowledge,
wisdom, holiness, and love.

Brightest and best of the sons of the morning,
Dawn on our darkness and lend us thine aid;
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid.



THE CASTLE GARDEN AT SENDAI, JAPAN.

Looking East and West.

REV. J. P. MOORE, D. D.

The interest and pleasure of the trip to Japan is enhanced by the opportunity of seeing San Francisco, and a stop-off at Honolulu, Hawaii.

In the spring of 1906 it was my experience to see the burning of San Francisco during several days, from the deck of the steamer lying at anchor in the harbor, and while we were waiting to be landed. Since that time a new city has sprung up from amid the ruins of the former—a city grander and statelier than the one destroyed.

The two days and a half before sailing were spent in final preparation for our voyage of more than five thousand miles



REV. J. P. MOORE, D. D., ON THE S. S. "KOREA"

across the Pacific Ocean, sight-seeing and the visiting of friends. Among things of special interest was the visit to our Japanese Mission. Rev. Mori met me at the station in Oakland and accompanied me to the hotel, where I also met Rev. and Mrs. H. K. Miller, who had reached the city the day before my arrival.

Sunday evening was set apart for a visit to this mission. Our coming had been duly announced and the room was

well filled by a waiting congregation of some eighty persons, nearly all young men. Both Rev. Miller and myself addressed the congregation and received a cordial welcome and a most respectful and attentive hearing. After the regular service we three missionaries were invited upstairs to a room where a *sobet-sukwai*—a farewell meeting—was held for us. Several short addresses of welcome and a "God-speed" across the Pacific Ocean back to Japan were made, and then tea and cakes were served. It was like being back again in Japan, and a foretaste of what awaits us on our return, after a somewhat (for me) prolonged absence.

At Honolulu, where our steamer delayed nine hours, we were given an opportunity to go ashore, see some of the sights—always so interesting—and visit friends. As at San Francisco, I wished particularly to see those friends who aided my dear, sick wife when she was alone in these places and so much in need of help, so that I might *personally* thank them for all their great kindness to one so much in need. And now we are on the "home stretch" of our journey, and in a few more days we will be at its end—wind, weather and circumstances being favorable. We are looking *back* over our journey *thankfully* and *forward hopefully*.

W. M. S. of Lebanon Classis.

The fall meeting of the W. M. S. of Lebanon Classis was held at Christ Church, Annville, on November 4, 1911. Three sessions were held. Miss Cogan's eloquent addresses were well received. The various societies of the Classis were well represented. Miss Batdorf, of Annville, made the Address of Welcome. Miss Risser, of Campbellstown, responded. It hardly needs to be mentioned that every member went home with greater enthusiasm for the Master's work. It would be a highly commendable feature to have all of the societies of the Classis meet in convention, and produce correspondingly greater inspiration for the work under Miss Cogan's magnetic power.

MRS. H. A. ALTHOUSE.

W. H. and F. M. S. of Ohio Synod.

The W. M. S. O. S. convened at Barberton, Ohio, October 11 and 12. Dr. D. W. Ebbert, pastor. Most inspiring were all the sessions. Aside from the routine business, the revision of the constitution was effected, departments established to co-operate with the General Society, and secretaries appointed to fill them. The Executive Committee voted to inaugurate a synodical jubilee extension campaign, to follow as soon as possible the interdenominational canvass in October. Funds and instructions were provided the Secretary of Literature to launch such campaign for November.

Two evening sessions were held. Home Mission interests were presented by two addresses—Mrs. Henry S. Gekeler, of Indianapolis, on "Our Nation's Preservers." As representative of our literature work at large, her remarks were pertinently based on the new text, "Conservation of National Ideals." Mrs. Edward F. Evemeyer, of Dayton, gave the second address, on "A Golden Opportunity," which was to meet the practical challenge of foreign work among immigrants in our midst.

Rev. C. D. Kreite, missionary-elect to Japan, gave the one address at the Foreign Mission service, "The Challenge of Sacrifice;" it made an appeal to multiply our lives in service like our Lord's.

Officers elected were: President, Mrs. B. B. Krammes; First Vice-President, Mrs. B. F. Andrews; Second Vice-President, Mrs. Grace F. Burger; Recording Secretary, Mrs. R. W. Herbster; Corresponding Secretary, Miss Helen Ankeney; Statistical Secretary, Miss Helen Bareis; Treasurer, Mrs. H. J. Christman; Historian, Mrs. A. K. Zartman; Secretary of Organization, Mrs. Anna L. Miller; Thank Offering Boxes, Mrs. C. A. Krout; Life Members and Members In Memoriam, Mrs. Abram Simmons; Young People's Work, Mrs. H. B. Diefenbach; Literature, Mrs. Edward F. Evemeyer.

W. H. and F. M. S. of Interior Synod.

MRS. W. H. SHULTS.

This society held a convention, October 12-14, 1911, at Lone Tree, Iowa.

Good things are not without a price, so the various delegates to the W. M. S. I. S. found. Some of the delegates came over four hundred miles; others were delayed at some cold, out-of-the-way station for many hours, in order to make connection; others traveled a day and night to be at these meetings. These seeming hardships were all forgotten by the kindly greeting we received.

There were eighteen delegates present, representing twenty-nine societies. Our



OYAMA ORPHANAGE IN JAPAN, THE FOURTH LARGEST IN THE WORLD.

President, Miss Mary Remsburg, was with us after her sojourn in the East.

Among the reports was the historical sketch by the President, very valuable for the information contained during our first years of woman's work here in the great West.

Mrs. Kerlin's paper on "United Organized Effort a Means to Effectual Work," and "Our Work Among the Japanese on the Pacific Coast," by Mrs. J. B. Bloom, and "Providing for Our Own," by Mrs. F. S. Bromer, were very helpful, as were the "Echoes" from the meeting at Canton by delegates, especially the one written by Mrs. S. B. Yockey, which was complete and suggestive of the work and personnel of that body.

We were very fortunate in having with us two representatives from the foreign field, Miss Mary Gerhard, of Sendai, Japan, and Mrs. Rose Spangler Stahl, from China.

This society raised \$1,017.92.

Twenty-fourth Annual Meeting of W. H. and F. M. S. of Eastern Synod.

MRS. E. A. LAMBERT.

The annual session was held in Christ Reformed Church, Bethlehem, Pa., Rev. J. Rauch Stein, pastor, October 18-19.

The twelve classical societies were represented by twenty-three delegates and their presidents.

The topics for discussion were: "Apportionment," "OUTLOOK OF MISSIONS," "Leaves of Light," "Mission Bands," "Front-line Societies," "Missionary Conferences," "Work for Secretaries of New Departments."

Mr. John Poorman spoke in the interest of "Mission Study Class."

Miss Cogan, our Field Secretary, was with us and presented her work.

Statistics show that there are 71 W. M. societies and 84 congregational societies, with a total membership of 6,871.

The total amount of money raised was \$10,755.41. Of this amount \$9,803.91 was paid on apportionment.

Eight out of the twelve classical societies paid their apportionment in full—a few overpaid theirs.

Officers elected were: President, Mrs. E. W. Lentz; Recording Secretary, Miss Katharine Laux; Corresponding Secretary, Mrs. Herbert Heitshu; Statistical Secretary, Miss Carrie Kerchner; Treasurer, Miss Jeannette Althouse.

The following secretaries of departments: Foreign Correspondence, Mrs. Frances M. Baer Fry; Life Members and Members In Memoriam, Mrs. J. A. Mertz; Literature, Mrs. E. A. Lambert; Young People's Work, Mrs. George W. Butz; Thank-offering Boxes, Mrs. Henry H. Ranck.

At the public meeting held in the evening Rev. C. E. Creitz, D. D., and Miss Mary E. Gerhard delivered inspiring addresses on Home and Foreign Missions.

Dorcas.

If I might guess, then guess I would:
Amid the gathering folk,
This gentle Dorcas one day stood,
And heard what Jesus spoke.

She saw the woven, seamless coat,—
Half envious for His sake:
"O happy hands," she said, "that wrought
That honored thing to make!"

Her eyes with longing tears grow dim;
She never can come nigh
To work one service poor for Him
For whom she glad would die!

But hark! He speaks a mighty word:
'She hearkens now indeed!
"When did we see thee naked, Lord,
And clothed thee in thy need?"

"The King shall answer, Inasmuch
As to my brothers ye
Did it,—even to the last of such,—
Ye did it unto me."

Home, home, she went, and pleid the loom,
And Jseus' poor arrayed.
She died,—they wept about the room,
And showed the coats she made.

GEORGE MACDONALD.

Good Night!

Good night! Good night!
Far flies the light;
But still God's love
Shall flame above,
Making all bright.
Good night! Good night!

VICTOR HUGO.

THE DIARY OF A HOUSE BOAT TRIP FROM YOCHOW CITY TO SHENCHOWFU, AS KEPT BY DR. WILLIAM E. HOY



A CHINESE HOUSEBOAT.

On the Yuen River at Changteh.

HUNAN, CHINA, May 11, 1911.

We arrived at Teh-Shan on Tuesday evening. Wind and tide of rising water were against us, and we reached Changteh at 11.30 A. M. Wednesday. We could not get a boat that P. M. We went to Mr. Owen's for tea. Mrs. Owen has had a long attack of typhoid fever. She is up and improving.

Thursday, May 11th, has been a day of worry. It has been raining and we have had much trouble in getting a boat. We have come across the river in order to get an early start to-morrow morning. The streets of Changteh are very bad when it rains.

Mr. Owen loaned me a new book to read. It is a new "Life of Christ." I have now a room to myself, between the dining room and the cook's room. Boards were taken up on the front deck and the stove put there. If this wet season will continue, we shall have no chance to go out on the river bank for exercise.

Mr. Tao (one of our school boys) is still in the post office at Changteh and is enjoying a good reputation. Mr. Owen speaks very highly of the young man.

May 12th.—We started at dawn from Changteh. The day has been a wet one. However, in some bends of the river we could sail. I have caught a bad cold. We have no chance to air clothing or

bedding. The bad weather has all along added much to the discomfort and tedium of this trip. Rain every day!

May 13th.—We started early this morning. Mr. Keller went ahead and called on Mr. and Mrs. Jenkins, who leave for America next week. Our boat reached the lower edge of the city at 7.45. We crept slowly along the water edge of the city, and at 9.10 we arrived at the upper edge, where we anchored until 11.25. Then until 4.30 we had a good wind and sailed along nicely. This evening we anchored 50 li. above Tao-Yuen.

After I had written the above for today, late in the evening, our laopan ran the sail up the mast and went out into the river. The wind took us nicely for a few minutes. Then a very sudden storm fell upon us, as if it had dropped from the clouds overhead. The sail was, of course, lowered at once. The man at the helm guided for the shore. This movement threw our houseboat at right angles to the storm. Our boat was in great danger. All the men and all of us passengers rushed out on the platform to keep our vessel from capsizing. Every second, for about 20 minutes, we expected our boat to "turn turtle" and drown us all. The boat on the lower side dipped water. Finally we reached the shore, and anchored for the night. We



DRAWING THE HOUSE BOAT

can never forget the danger and anxiety of that affair. Through it all I thought of my family and wondered what you would do without me.

May 14th.—This morning we praised the Lord for our deliverance from a watery grave last evening. We feel the effects of that nervous strain. It was a trying ordeal. We can well bless the Lord for His strong right arm last evening. To-day we had several hours of heavy rain and storm. Our men anchored under the shelter of a high cliff. It has rained every day for more than two weeks. The water is much higher than it was two years ago, when we made the first trip to Shenchowfu Station. Should these rains continue there must be a great flood.

May 15th.—We came along at a slow rate. The clouds lifted to-day, and in the afternoon we had clear weather. I took a short walk, slipped, fell and got my clothes all muddy.

May 16th.—This afternoon Mr. Heinrichsohn joined our party.

May 17th.—I am not feeling well. This damp weather has developed a bad cold.

May 18th.—We had hoped to arrive

at Shenchowfu this evening late, but all forenoon we hung on a hidden rock. We started early in the morning, and went about ten rods and struck a rock. It took the men half a day to get the boat off, as wind and current were against their work. It was raining. The men were in the water and got so cold that they shivered all the time. This has been far and away the most uncomfortable houseboat trip that I have ever taken.

May 19th.—We arrived at Shenchowfu at 4 o'clock in the afternoon exactly three weeks after I left Lakeside. I am entertained by Dr. and Mrs. Kelly. I am sick and tired to-night.

May 20th.—Last night I had a bad attack of asthma; but there were no contractions of the chest. With the use of Himrod I obtained relief in less than two hours. I was in distress: The cause is altogether climatic, I am sure, and so I am not worried.

May 24th.—Spent the forenoon in bed because I had a bad night. This evening I conducted the Chinese prayer meeting and took occasion to speak plainly to the native Christians.

May 25th.—At 2.30 we left Shenchowfu and came a good distance.



THE RAPIDS IN YUEN RIVER.

May 28th.—We secured a launch to tow our boat as far as Lin-Si-Kow. A start was made during the night; but rain and storm put an end to this day's journey early in the morning. The launch's passenger boat was lashed along side of ours. When the storm came our boats rammed each other, rising and falling with the waves. The outside platform of our boat was smashed and torn away. The other boat was damaged a great deal more than our boat. The one side was broken in, the boat began to fill. We reached a small inlet just in time to save that boat from sinking in deep water. No one was drowned. Strange that we should have two nerve-straining accidents. How grateful we are that no lives were lost!

Tuesday, May 30.—Reached home this evening.

The Momentum of Missions.

The late Professor Austin Phelps, in his volume entitled "My Note-Book," made the following significant statements concerning the question of the world's conversion. It is of particular interest to compare them with the slogan adopted by the Laymen's Missionary Movement: "The Evangelization of the World in this Generation!"

"The same underlying causes which have made armies colossal and almost resistless, tend also to make the development of moral forces more rapid and to

hasten ultimate events. The face of the world and of the Church to-day has the look of being in the final ages of time. Men now living have the promise of witnessing an advance toward the end of the present economy unequalled in the progress of any human lifetime of the past. It is misleading, therefore, to conceive of the conversion of the world as a remote event. Prophecy declares what history hints at—that the closing stages of that work will be developed with unprecedented rapidity. History will grow and mass itself in great events with reduplicated momentum.

"The work of the world's conversion suffers for the want of prestige, which in any great enterprise of a spiritual nature comes only from rapidity of progress. When such an enterprise lags, something more than time is lost. Imperativeness of moral impression is lost. The respect which is felt for congruity of the work with the spirit of its executives is lost. The reduplication of force, which springs from momentum, is lost. Natural laws are not suspended in the working of divine power. One brief period of rapid conquest in the progress of Christianity would concentrate the mind of the world upon it as the work of God. For moral impression, it would be worth twice that of the same amount of gain extended over twice the time. And in such an enterprise, moral impression is the germ of ultimate success."



BUILDINGS AT SHENCHOWFU, CHINA.

MISSION STUDY DEPARTMENT

JOHN H. POORMAN, *Secretary.*

"A Mission Study Class in Every Congregation."

From October 25 to November 25, thirty-four additional Mission Study Classes reported on enrollment cards, making a total of 63 classes since September 1. We give below the name of the church, the auspices, the leader and the number of members as reported:

EAST PENNSYLVANIA CLASSIS.		EASTERN SYNOD.	
Christ, Bath, Pa.....	W. H. and F. M. S.....	The Rev. W. U. Helffrich.....	15
EAST SUSQUEHANNA CLASSIS.			
St. John's, Shamokin, Pa.....	C. E. Society.....	Miss Helen B. Ammerman.....	7
LANCASTER CLASSIS.			
First, Lancaster, Pa.....		Miss Alice H. Gerhard.....	6
First, Lancaster, Pa.....	Guild of St. Luke.....	Miss Mary C. Hartman.....	9
First, Lancaster, Pa.....	Congregation	Mr. W. R. Clark.....	7
St. Andrew's, Lancaster, Pa..	C. E. Society.....	The Rev. J. Hunter Watts.....	4
Zion's, Millersville, Pa.....	Independent	Mr. George M. Whitmore.....	11
LEBANON CLASSIS.			
St. Mark's Lebanon, Pa.....	C. E. Society.....	Mr. J. Harold Snoke.....	17
LEHIGH CLASSIS.			
St. Andrew's, Allentown, Pa.	Sunday School.....	Dr. J. S. Smith.....	8
Trinity, Allentown, Pa.....	W. H. and F. M. S.....	Mrs. J. G. Rupp.....	10
PHILADELPHIA CLASSIS.			
Pleasantville, Eureka, Pa....	W. H. and F. M. S.....	Different Leaders.....	12
Tioga, Philadelphia.....	C. E. Societies.....	The Rev. John D. Hicks.....	12
Tioga, Philadelphia.....	Sunday School	Miss Alice A. Ebert.....	7
READING CLASSIS.			
First, Reading, Pa.....	C. E. Society.....	Miss Sallie F. Keehn.....	
SCHUYLKILL CLASSIS.			
First, Schuylkill Haven, Pa..	Mission Band.....	Mrs. Geo. W. Butz.....	8
First, Schuylkill Haven, Pa..	Mission Band.....	Miss Edith Emerich.....	6
LANCASTER CLASSIS.		OHIO SYNOD.	
Grace, Lancaster, O.....	Independent	Mrs. W. W. Foust.....	30
Trinity, Thornville, O.....	W. H. and F. M. S.....	The Rev. J. E. Stone.....	11
MIAMI CLASSIS.			
Hawker, Beaver Creek Twp..	C. E. Society.....	Mr. E. E. Engle.....	12
First, Dayton, O.....	C. E. Society.....	Mr. Alfred Ankeney.....	15
Memorial, Dayton, O.....	Inter. C. E. Society.....	Mr. Arthur P. Schnatz.....	15
Memorial, Dayton, O.....	W. H. and F. M. S.....	Mr. Edw. R. Hamme.....	10
Ohmer Park, Dayton, O.....	Ladies' Aid Society.....	The Rev. S. U. Snyder.....	13
Ohmer Park, Dayton, O.....	Congregation	Mr. F. R. Casselman.....	9
TIFFIN CLASSIS.			
First, Fostoria, O.....	C. E. Society.....	Mr. Wade Miller.....	8
First, Tiffin, O.....	W. H. and F. M. S.....	The Rev. A. C. Shuman.....	20
TUSCARAWAS CLASSIS.			
Wooster, O.....	Y. P. S. C. E.....	The Rev. E. E. Young.....	17
JUNIATA CLASSIS.		POTOMAC SYNOD.	
Christ, Alexandria, Pa.....	Cong. Missionary Society..	Miss Mabel Black.....	8
Christ, Roaring Spring, Pa...	C. E. Missionary Society..	The Rev. Frank R. Lefever.....	13
GERMAN PHILADELPHIA CLASSIS.		GERMAN SYNOD OF THE EAST.	
Zion's, Reading, Pa.....	C. E. Society.....	The Rev. Carl H. Gramm.....	20
WICHITA CLASSIS.		INTERIOR SYNOD.	
Christ, Iola, Kansas.....		Mrs. W. H. Shultz.....	8
INSTITUTIONS.			
Central Theo. Semy., Dayton, O...	Y. M. C. A.....	Mr. Carl Imhof.....	7
Central Theo. Semy., Dayton, O...	Y. M. C. A.....	Mr. Chas. Irvin Lau.....	10
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Bethany, Butler, Pa.	J. W. Pontius	Hungarian, Lorain, O.	Stephen Virag
Trinity, Connellsville, Pa.	Chas. E. Wagner	First, McKeesport, Pa.	Paul B. Rupp
St. Mark's, Cumberland, Md.	Eugene P. Skyles	Trinity, New Kensington, Pa.	James E. Sheetz
Hungarian, Dayton, O.	Andrew Kovacs	Pitcairn, Pa.	C. H. Faust
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Hungarian, Dillonvaie, O.	Alex. Radacs	Punxsutawney, Pa.	U. O. H. Kerschner
Grace, Duquesne, Pa.		Scottdale, Pa.	W. J. Muir
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Hungarian, Homestead, Pa.	Alex. Harsanyi		

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Bohemian, Cedar Rapids, Iowa	Joseph Balcar	Kansas City, Mo.	W. Alvin Rex, 2723 N. 36th St.
Trinity, Cheney, Kans.		Ursinus, Lawton, Iowa	L. S. Faust
Grace, Chicago, Ill.		St. Mark's, Lincoln, Neb.	Peter M. Orr, 1547 Q St.
Bohemian, Chicago, Ill.	James Dudycha, 1126 S. Lincoln St.	Lone Tree, Iowa	John F. Hawk
Conesville, Iowa	A. S. Kresge	Mill Creek, Ill.	Marion Weigel
First, Denver, Col.	David H. Fouse	Omaha, Neb.	C. M. Rohrbaugh
Des Moines, Iowa	B. K. Hay	Oskaloosa, Iowa	
Emporia, Kans.	T. F. Stauffer	St. Joseph, Mo.	John B. Bloom
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Bethany, Hlawatha, Kans.	L. L. Hassenpflug	Grace, Sioux City, Iowa	H. L. Krause
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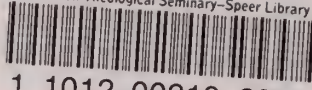
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